OUR

SOCIAL ERRORS AND REMEDIES

IN

THOUGHT AND PRACTICE.

BY

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PREFACE.

IT has been with no small amount of diffidence and hesitation that the author has now, after several years' consideration,* come to be at anything like one with himself regarding the propriety of attempting such an adventure as the giving of the symbols of his thoughts, as arranged and contained in these pages, to the press and the public, to be criticised, condemned, and perhaps censured by their universal voice. It will—nay, it is to be feared, it must—appear to many little short of arrogant presumption, for one in the position of the author daring to think and express thoughts in such a manner on such a subject—on such a diversity and complexity of subjects. Indeed, it could not be but thought absurd in the extreme were the glowworm to offer itself to the Admiralty as a lighthouse for some coast; but because the glowworm has not sufficient light for a lighthouse, is it on that account not to shine at all? As it is only when the earth is enveloped in total darkness that the glowworm shows light at all, so it is because of the darkness and chaos which have surrounded and pressed on the author during the few recent years, that has evoked whatever light there may be found in the following pages out of him; and he is not to be altogether disqualified and set aside as a light, because he is not more luminous, or does not revolve in a different orbit.

There are books written by individuals in almost every position, and under great diversity of circumstances. A retrospective glance at these millions of books shows that very few indeed are the work of policemen. Hence, from the policeman's reticence in this sphere, and the peculiar unit he forms in the social structure, some may be curious to know what species of ideas and thoughts revolve in his mind—if it be conceded that he really has a mind.

* This work was chiefly written during the year 1877.

And all the more amusing must his ideas, thinking, and writing be supposed to be, when they can even by any means and in any form be educed, when it is borne in mind that he is wellnigh universally considered to be composed of some sort of raw, uncultured, and unfeeling material, buttoned and belted into blue cloth, and crowned with a helmet, whose office is, by means of himself and clothes, to form a species of partition-wall between the savage and the civilised—at times between the plebeians and patricians—to protect the person and goods of the civilised from all attacks from the savage camp; and at the same time constitute a kind of public football, to be equally kicked by both sides. A terror to old women and children (it is the Magistrate who gets all the clerical prayers and blessings poured on his head, on account of his being "a terror to evil doers, and a praise to them that do well"), hated by everybody, and trusted by nobody—a sort of automatic machine, devoid of a feeling and thinking principle, moved from within by some recondite form of springs and pulleys, set and balanced on the rules and regulations of custom and prejudice—by some called *Law*—and propelled by the crank of brute force—thought and speech from such an anomalous combination of textures, metals, and substances, from such a paraphernalia, must be altogether outside the sphere of ordinary book literature; and therefore, in order to give it anything like justice, it ought not to be submitted to the same rules and processes of analysis and criticism, as a book which comes from the pen of those who are owned by all to have a *soul* and *thinking* principle, and been taught at school the rules by which to work these faculties, and then to look at their processes of operation through school spectacles. Pleading, then, to be made an exception to the general rule, the author would kindly ask of those who may trouble themselves to wind their way through these seemingly heterogeneous and hotch-potch pages, not to look at and estimate what is said there through school, custom, or prejudice spectacles, but with their own eyes, and in the exercise of their own reason and judgment, and he shall not tremble under their criticism.

The policeman being so situate that, from his social point of view, he can see all the way up through the various social platforms to the law-makers, and all the way down to the lowest

chasm of law-breakers; and being a kind of social neutral belonging to neither, but rather the instrument through which the one communicates with and operates on the other, or the social point or focus in or at which they both meet (but, curiously enough, never coalesce); it might not be time altogether wasted in some of society's members, after having this functionary, who sees up and down—and perhaps transways—divested of cloth, belts, buttons, and helmet, even stripped of soul clothing, and actually *turned inside out*, and laid open and naked before them, to dissect, dissolve, and distil; to scientifically decompose and analyse the whole substance of his inner springs and pulleys, and from the elements which do not go to dross, extract the tincture of some of our Social Errors and Remedies in Thought and Practice.

JAMES STUART.

EDINBURGH, *March* 1882.

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OUR SOCIAL ERRORS AND REMEDIES.

CHAPTER I.

SOCIETY AS EXISTING AND OPERATING IN INORGANIC AND ORGANIC CREATION—IN SENSITIVE AND PERCEPTIVE EXISTENCE EMERGING IN SELF-CONSCIOUS LIFE—FUNDAMENTAL BASIS OF. MAN, HIS UNIQUE CONDITION IN, AND HOW RELATED TO, NATURE.

SOCIETY is a term which, in its widest sense, designates and embraces universal creation. It is as high, and as deep, and as broad as space, which is beginningless and endless in point of location, and also in existence and duration. Every form of existence, from the infinitesimal atom and molecule which float imperceptibly in the illimitable expanse, to the orbs of the greatest magnitude and volume, is correlatively and socially related by chemical affinity, cohesion, and gravitation—all linked and cross linked together by correlation, affinity, and fraternity; and thus, in their individual and associated capacity, constitute a beautiful, spontaneous, and harmonious society. Thus all the steller hosts stand forth, hung upon nothing but their own love and sympathy (two of the most potent and wonder-working forces in the universe)—if we may apply such attributes to insensate matter—in infinite diversity and unity, grandeur and sublimity, and with a stability and uniformity which time has not shaken, and a brilliancy which age has not dimmed, as patterns and schoolmasters to human society. And just in proportion as human society studies and conforms to nature's method—which *is* God's method—will it be able to purge the error, disorganisation, and confusion from its midst, regenerating and reorganising itself, and come forth anew, clothed with the garments of truth, justice, and order.

In the vegetable kingdom, from the smallest tiny filament of grass, imperceptible to the unaided eye, to the most gigantic monarch tree of the forest, there are innumerable dissimilarities, diversities, and classes; yet a common relationship subsists between each species, uniting each to all in a social unity. There is not a grass, a plant, a tree, nor a flower, nor any species of the

vegetable kingdom, which lives of or for itself. Each, according to its kind, draws from the inorganic world, and circulates through its veins, its share of nutrition, and attracts and absorbs the rest from each other and the surrounding atmosphere. One plant feeds on one kind of gas, and emits another, which is part of the food and life of its fellow. Here, as in atoms and molecules, and the starry heavens, there is respect, affection, and federation pervading and interlacing all the various species and forms of vegetable life. Each form, according to its capacity and laws, has obediently spread abroad by reproduction and multiplication, until our earth is now covered with an elaborate and variegated garment of exquisite beauty—a garment warped by the solar rays, woofed by the various gases, inwrought with all the colours of the rainbow, and tinged with all the hues of grandeur and loveliness, until our earth mirrors forth the indelible impress of the world's great Author, Vitaliser, and Social Centre.

We come now to the world of sensitive and perceptive existence, capable to a certain extent of enjoyment and suffering, and endowed with instinct, or involuntary promptings to pursue the course of action, necessary to self-preservation; and here too, as in atoms and molecules, siderial systems, and the vegetable kingdom, there is affinity, cohesion, correlating and comprehending all. From the zoophyte to the highest organised quadraman, there is a cavity or stomach digesting and assimilating the food, a pump or heart propelling and circulating the vital fluid to every tissue of the organism, and a vitalising and sustaining force, upholding and governing each and all, and uniting all in an associated capacity.

Having arrived at sensitive and perceptive life, with involuntary action or instinct, we take one step more, and we arrive at the biped "without feathers," the most complex and exquisitely constructed organism in the animal kingdom. Here you have rational and moral life, with spiritual functions and capacities, in addition to sensitive and perceptive life, which remove man to a separate platform in the animal creation, by an unmistakable and well-defined line of demarcation.

The lower animals are actuated by instinct, but here instinct passes into *reason* (the capacity or ability of generalising on experience), and *choice* (the capacity or ability to choose or prefer some sensations, thoughts, and courses of action from amongst the many which offer, and rejecting others).

But the faculties which principally distinguish man from the lower animals are moral and self consciousness—the power of turning the mind in on itself, and as before a bar of incorruptible justice, pass the motives, thoughts, and character in review; and

by so doing, a man without the law may become a law to himself.

The mind, by thus turning in on itself and arraigning its motives, thoughts, conduct, and actions before this bar of justice, will, if its purpose be sincere and intense enough, naturally turn to God for light, direction, and inspiration, as the rose turns to the sun and opens its petals to receive his vitalising influences, and its colouring matter. The mind thus actuated will eventually lead on and up until it arrive at God consciousness—not merely the consciousness that God exists, but that He exists in the spirit and soul of the mind thus moved as a vitalising, illuminating, and purifying spiritual force, by which it is enabled to *will*, *think*, and *act* the right in relation to itself, to God, and its fellow. When and where this consciousness lives and burns there is peace within, with God, and with your fellow, which is the only condition of life capable of yielding the highest good, the greatest happiness, and the intensest joy the human life is capable of in its present condition. To the mind in which this consciousness reigns, its existence in the mind is the most real and certain of all certainties.

If there be, then, chemical affinity, cohesion, and gravitation encircling and prevading every particle of inorganic and organic matter, every form of sensitive existence, and every species of sensitive perceptive existence, and binding all together in a harmonious and associated capacity, what kind of affinity, cohesion, gravitation, and society is man capable of, considering his capacities and functions, and high place in the scale of creation?

In him we find epitomised every form and inherent quality of inorganic and organic matter, every order of organic sensitive existence, and every species of sensitive perceptive existence, from the tiny plant to the majestic oak; from the barren bramble to the most prolific fruit-bearing tree; and from the animalcule up to himself. He is also subject to every law which the minutest particle of matter is, and embraces and comprehends law in himself. He can, if he choose, be a law to himself; and by laying hold of God, can raise himself above human law, and come into harmony with divine law. When this is so, the law of right, which is the law of God and of moral consciousness, becomes his own volition; and all those who have gone thus far, have found this law to be always the same, and for ever right. He is the grand result of all that preceded him, and stands at the summit of creation, capacitated to connect himself with that which is above and superior to himself. Thus creation has, as it were, condensed all her choicest qualities, forms, and beauties, to which the All-Potent Architect of universal creation added

some of His own attributes, which are eternally indestructible, and stamped with His own image and superscription; and by the beautiful combination and blending of these elemental and material forces, an intelligent, moral, and rational being has been evolved as God's articulate mouth-piece, to this beautiful, well ordered, but inarticulate world—as the organ or pipe to whom, and through whom He speaks by His word and spirit, and to whom He also speaks by a law silently but indelibly impressed on and in every form of inorganic and organic creation, and every order of sensitive and sensitive perceptive life, that he who looks so as to fix the attention may read.

Inert matter seems to have no alternative but that of obeying the capacities inherent in it, and the laws imposed on it; and so with every species, form, and colour in the vegetable kingdom. When, however, we cross the dividing line between vegetable and animal life, we do not travel far until we come on something like faint glimmerings—groupings in the twilight—of volition beginning to dawn, and still brightening and defining itself better as we ascend in the scale of organic sensitive perceptive life, culminating when we reach sentient and rational life, invested with the faculties of attention, abstraction, and consciousness. It shows itself first in the fish; and as we rise from the fish to the bird, from the bird to the mammal, from the mammal to the man, we have the highest development of it, and the best defined.

The volition, however, peculiar to the fish and bird, or even the quadraman, is very different, and circumscribed within narrow bounds, compared with that peculiar to man.

Whether the difference be in kind or degree we are not at present concerned. The mind of man, however, is not, as is the case with the lower animals, a mere passive receptacle of impressions coming from without, which has no choice but that of yielding to them. Man has the governing power within himself, and can choose or prefer a course of thought or action from amongst the many which offer themselves to him; and also can resist, and therefore reject, sensations arising within himself, and impressions coming from without, and make circumstances, within a certain sphere, subservient to his ends and uses, and therefore is his own master, and not the slave of the world incircling him, a creature of circumstances only, nor the dupe of fate.

We have said that society, in its widest sense, is as universal as creation and as illimitable as space; and we now say that although there is a closer affinity and unity existing between groups and divisions of similar types in the vegetable and animal kingdoms than there is between the whole of creation,

yet all the infinitely diversified modes of existence and forms of life—kingdoms, sub-kingdoms, classes, families, genera, and species—are not only bound together by well-defined ligaments; but in the successive and progressive stages of creation, whatever new mode is evolved, or added, it invariably appropriates and utilises all the essential elements in themselves or their results which preceded it. So, ever onward and upwards, this mode of evolution, addition, and development has gone, until the summit has been reached, on which has been lavished all the choicest essences, qualities, and vitalising forces it gathered along the whole way from substantial chaos, "the eldest birth of nature's womb," to sentient and rational life, which has been made capable, to a certain extent, of entering into communion and society with the Creator and cosmos, of which man is the final issue. Hence, there is not only chemical affinity, cohesion, gravitation, and association outwardly recognised, but an innate correlation, affinity, and society of the whole—hence a *uni*-verse, and man an epitome, a miniature mirror, of the whole—a telescope through which you may view and read the whole.

Society, in its narrowest sense, is constituted by any two forms of existence—any two atoms, bodies, plants, flowers, fishes, mammals, men—or better still, any one man and one woman that are mutually related by affinity, cohesion, adhesion, and who gravitate towards each other.

The orders of life capable of the highest, most perfect, and intense social condition, are those that are of a different gender. These are so constituted as to be incomplete until one of each sex become united together. In their individual capacity, they are only disintegrating fractions, without any social unity or practical social utility; and before a social unit can be formed, before they realise their true condition, two of these have to be added together and united as one by mutual affinity, cohesion, and adhesion, and then gravitate in harmony with surroundings.

We have gender beautifully distinguished through all the multifarious forms of vegetable life, and still defining itself with nicer precision, and to more perfection, as we ascend from sensitive to sensitive perceptive, and from sensitive perceptive to self-conscious life. It is by the addition and unition of the different sexes, with their proper counterparts, that universal organic creation has reproduced, multiplied, and sustained all the innumerable and infinitely diversified groups of children, from her dawn until now.

But, indeed, there appears to be something very analogous to sexual affinity and unity, reproduction, and multiplication, and forming into families and groups, in the inorganic world, where no gender—as we usually understand that term—appears to exist.

There is, evidently, something very like gender, or mutual fitness, existing between atoms, and compound masses of inorganic matter, which are drawn together by the force of affinity, and which then cohere, adhere, and gravitate. It is by the unition and combination of atoms, then of molecules, and then of larger masses correlatively related, and acted on by the several vitalising and potent forces constantly at work in the universe, that the womb of nature has become pregnant and throbbed with life—in its first stage inanimate and insensate, evolving light out of darkness, order out of confusion, cosmos out of chaos, until illimitable space has been studied with myriads of shining hosts, clothed with animate existence.

Amongst all the innumerable and diversified forms of existence and orders of life, man alone is capable of exercising reason and choice—voluntary thought and action guided by intuition and experience—in forming social relationship. The fundamental basis on which human society is constructed, and from which the world's social fabrics take their beginnings, multiply, and spread over the globe, is the social condition entered into by marriage. This is the first, the closest, and capable of the highest and most perfect social condition known on earth; and just in proportion as the free and spontaneous play of affinities—not the affinities of purses, nor social status, which necessarily have none, for these too often gravitate towards, and show affinities with, separation and divorce courts, poisons and coroners' inquiries—are permitted to perform voluntarily their legitimate functions, will marriage be the perfect and blessed individual and social nucleus of society, and all the families of the earth be able to cease from upholding and maintaining caste—a caste whose stamp is purely of matter—neutrality, and indifference, and form themselves into a mutual and associated brotherhood, which shall be for the individual and corporate good of the race, and break down all the barriers of caste and class thrown up, and still maintained and recognised by the self-seeking, ignorant, and dwarfish-minded men and women of Europe.

The unity and society formed by marriage, when the individuals who cohere and compose the unit are the true counterparts of each other, is the true basis on which all the social superstructures are raised, and from which branches out all the families, communities, and nations of the earth. Hence, too, it will just be in proportion as the principle involved in forming the basis is kept in view, and carried into practice, throughout all the ramifications of diversity—not of contrariety, but of correspondence; will society be able to sustain its social unity and brotherhood, and attain its highest individual and social good;

and not only be able to break down caste and class, but to cease from assuming and maintaining an *armed* neutrality, and to throw aside, as useless lumber, the eighty and hundred ton guns which have hitherto been by far too often the arbitrators and peacemakers between nations, to which, if you did not apply the epithet "civilised," you would be at once set down for a historical novice. It will just be in proportion, too, as individuals and communities lose sight of the true principle on which this marriage basis is formed, and allow themselves to be actuated by selfishness and self-expediency—ignoring the law of original and natural fitness, love, right, truth, and, of necessity, justice—that they will disintegrate and degenerate into moral and intellectual, no less than physical dwarfishness, puerility, social stagnation, and corruption.

By glancing over our few ill-digested and desultory thoughts we find no discrepancy between the actual condition and proper destiny of matter, inorganic, organic, sensitive, or sensitive perceptive life, as existing, operating, and living in the universe of nature, and forming their seeming dissimilarities and diversities into oneness. We see that nature works out all her manifold methods and processes of action and government with a beautiful precision, order, and economy, and with a perfect adaptation of means to ends. Her beautiful and exquisitely constructed machinery work out, unostentatiously, the individual and social good of all her tribes of children, with an order and economy, and to a perfection which mocks the wisdom and art of man. There is not a grain of dust, a drop of water, a particle of vapour, a ray of light, nor a unit of force in her universe, which she does not carefully gather up and utilise for the sustenance, reproduction, and multiplication of her innumerable and diverse, yet united family. "The dew which bathes the summer rose, and glorifies the meadows with its morning sheen, had its origin in what seems to be the escapes and wastes of the planet. And when rose and meadow have exhaled their dews at the touch of the sun, the viewless, imponderable vapour is not dissipated beyond recall; it is not all spent on the thankless air; it is gathered and garnered in the chambers of the sky, and returns again in due season, according to its circuit, in orient dews or refreshing showers." Her silent and complex machinery glides on from age to age without exhausting her resources and energy, or throwing her wheels out of gear, with an exactness and regularity nowhere else to be found; and grinds no waste and unworkable material to burden, entangle, and crush out the buoyant and spontaneous life of her obedient children. She has to the full extent obeyed the law inherent in her and imposed on her, which her Maker and rightful Lord gave to her, and com-

manded us, in articulate sounds, to "gather up the fragments that remain, that nothing be lost."

Would to heaven there were no discrepancy between the actual condition and the proper destiny of the thoughts and actions of human society; and no waste and unworkable material produced by the operation of individuals and communities, and the machinery they have set up for their governance and protection!

CHAPTER II.

MAN ANOMALOUS TO HIS SURROUNDINGS. GOVERNMENT METHOD OF DRIVING THE NATIONAL MACHINERY. HAS THE EXISTING LAW BEEN SO ADMINISTERED AS TO PRODUCE THE MAXIMUM OF GOOD AND THE MIMIMUM OF EVIL? MANY SOCIAL EVILS REMEDIABLE. PROVIDENCE NOT TO BE BLAMED FOR OUR CRIMES. THE MISCHIEVOUS TEACHING OF FOREORDINATION. FREEDOM OF THOUGHT NO POWER CAN RESTRAIN. THEORIST AND WORKER, THEIR SPHERES AND USES.

WE have seen that man, amongst all the forms of existence and orders of life passed in review, is the highest, and capable of entering into and composing the most perfect state of society. But on viewing him a little more minutely, and his character, so far as we know it, since he was launched on the scene of historic time, we learn that, just because he is capable of attaining to the highest, he is also capable of sinking to the lowest and most degraded condition of life—and this he has actually done to a very great extent; hence his anomalous condition compared with all that stands around him. How then is he, individually and socially, to be raised out of this sad state, and brought into sympathy and harmony with nature and her processes of operation —individual and social government? We very well know that the mere wishing of deliverance from, nor the deploring of the individual and social chaos and corruption into which so many of the custom, self and devil-ridden unfortunates of the *genus homo* have lapsed, by speechifying, haranguing, or even writing, preaching, or praying, however sincere and well intentioned—unless such are followed by well-directed thought, action, and example—will never do much in the way of alleviating their sufferings and woes, nor in the way of regenerating and reorganising them into a self and social governing condition. If we mean to be of any use in stirring, reforming, and remoulding society, and the constructing of it on a true and just basis—endeavouring, so far as we can, to put the might with the right, as it is evident at present that might is above right—we must make ourselves intimately conversant with the errors, disorders, and disorganising agents busy at work in it, and all the facts and circumstances connected therewith and their modes of operation, and then apply intelligent, well-directed thought, energy, and skilled action to all the forces at our command, with a persistent determination to conquer and cast out the demons of every shape and name which are breeding and fostering the error, and

devouring and gluttoning on the very life-blood of society. Then, and then only, will we be in a position to penetrate, disclose, regenerate, reorganise, and purify individuals and society, and lift them out of the labyrinthine and Stygian quagmire of bewilderment, torpor, and demoralisation they have gravitated to. Indeed, the same may be said of many of our social representatives who compose Britain's governing machine. Through the haze, smoke, and dust of this our representative machine may be seen, or at least heard, some of the highest and greatest social and political mechanics, swooning in something like a dilemma, and tossing all but self and party interests into confusion—when not thus engaged, they are studying the science of statics, and turning the social governing machine into a dust and chaff manufacturer.

British society has of late, in politics, dwindled, and is still dwindling from a healthy, vigorous, and spontaneous state of vitality and action into a lamentable state of degeneracy, torpor, shamming and stagnation; and the machine it has set up to represent it has for some years back ceased to move forward, whatever the pressure of steam applied. The mechanic intrusted with the management of the machine, and utilisation of the steam, has got into the contemptible habit, when the pressure becomes very great, and like to propel the machine whether he will or not, to turn it off by a waste pipe, in order to prevent an explosion; and the terrible hissing sound caused by the escape of the unutilised steam often attracts more attention, and gives more satisfaction to not a few, than the onward movement of the machine. Whatever action this machine has appears to be retrograde, or like that of a door swinging on its hinges.

That those who compose this governing machine are determined, come what will, to hold on in this course, to hold on by the mane and tail of the old, time ridden, heart-diseased stager, which they and their fathers have been accustomed to ride for ages, is plain. They still cling, with a blind and infantile tenacity and superstitious veneration, to the old roads and ruts, which for centuries have undergone but little change or repairs; and even the little changes from the crooked to the straight, and the few repairs which have been made, are due to other horsemen who rode, or attempted to ride, than those who, unfortunately for society, are attempting to ride the old tottering, constitutional broken-winded nag at present.

But, indeed, they very rarely now-a-days ride at all, unless the war horse (at least, if they do it, it is in the circular, minus the onward movement), notwithstanding the high feeding and terrible consumption of provender.

The time seems to be mostly spent in repairing, renewing, and occasionally adding some additional trappings, and in spurring their own heels; but, strange enough, they can never be induced to venture beyond the court-yard of pedantic flunkyism, even in pursuit of a fox, although accompanied by their own hounds and whippers-in. This pompous equestrian calvalcade is exercised and trained under the name and pretence of securing the safety and protection of our lives and properties; and the upholding of our national dignity—a very sacred commodity, it would appear; but judging from the mode of riding practised of late, our dignity, and still more our humanity, seems to have gravitated from our heart to the heel of our boot—at the terrible expense, however, of draining our pockets, by exorbitant taxation, of the hard-earned pittances of honest industry; and by this means the machinery is so made to move, as to manufacture the greatest amount of drunkards, criminals, and paupers, and the many other species of evil which follow in their train. Then the providing of prisons, poorhouses, and asylums, like royal palaces, for the safe keeping and maintenance of this heterogeneous mass of social rubbish, and the employment of an innumerable and excessively expensive staff of officials to look after, and to some extent save the right doing from being outraged and plundered by these self and government made classes of social debris, now gnawing the vitals of society; and which, if not stopped or reduced in number, will ere long, like the locusts of old, eat up every green thing. This, perhaps, may be better than no protection and security at all; better than no governing machine, notwithstanding its ever increasing expense, and the chaff it produces; but surely no sane man or woman will maintain, in earnestness, that it is the best that might be had, or the cheapest, were all the elements latent in individuals vitalised, called forth, and intelligently organised into a well directed mode of action.

But it may, with good reason, be asked, Has the law which society has already elaborated through Government machinery, and recorded in the statute book, been so interpreted and administered by the functionaries of the law, as to produce the maximum of good, and the minimum of evil? We are of opinion that it has not. Hence we propose, in the following pages, to make an attempt, in a few cursory thoughts, to consider some of our social errors and their apparent remedies. In doing so we shall endeavour to emerge from the field of abstraction and theory, which we have to some extent hitherto indulged in, and come into that of observation and experience, which is the more evident and certain; and shall therefore cease to hunt atoms and molecules, and the chemical affinities and forces operating in nature, and betake ourselves to the hunting

for that which we did not find, nor is to be found in any department of nature or natural phenomena, viz.:—Error, disorganisation, crime, evil, and the many disorders and sufferings resulting therefrom. We shall set out and try, with the little intuition, tuition, and experience we have, to hunt up and expose to some measure of light, the drunkards and the drinking system, the criminals and the paupers—the offspring of drunkenness, and the grievous-to-be-borne burden of society—with a view to manifest them, and the truth concerning them, and the drinking and drinkers, so as to assist in some small way the philanthropist, and the moral and social reformer, in doing something in the way of curing and reforming them. And surely, considering the amount of drunkenness, crime, and pauperism in the land, and the amount of crime undetected, the general community will wish us a hearty success in our endeavours, however little we may be able to accomplish. We question, however, if there will be unanimity amongst the general community in wishing us success in hunting up and exposing the drunkards, unless we pledge ourselves to keep amongst the "lower orders" and "unskilled workmen," who wear moleskin and coarse linen as their covering, or unless we consider it as the drunkenness of the nation, thereby not implicating any individual or class, more especially those who wear black trousers—sometimes grey on week-days—black coats, white neckties of a pontifical cut, and occasionally, in Presbyterian circles, bands. And, as for the pauper, he is only too manifest already, for his support makes itself to be felt in our pockets in a rather expensive and disagreeable manner. Still, considering some things connected with the pauper, he is not, it would appear, such a useless and unimportant animal after all, for he, or the fact of his existence, has enfranchised—made free many of us. The maintaining of the pauper qualifies for saying how the nation shall be governed; we need not, then, be surprised at its malgovernment.

In our quest after this social refuse, which is choking up the teeth and wheels of the social machine, and retarding its progress in the upward and onward march, it need not be surprising suppose we be led to offer some criticism on some of the blunderings and confusion caused by thinkers and teachers, as well as actors, who have for long theorised by far too exclusively on the abstract and preconceived, apart from the experimental and practical.

You say "Bosh! what has this to do with drunkards and criminals and their cure?" We reply, more perhaps than at first sight appears. It will, we suppose, be conceded that the most of human evils exist in the mind before they are given forth in action, and that the mind *is* the man your teaching influences

and assists to lead to wrong or right. How often have criminals been heard to say, after having committed a crime—and many others who are not criminals in the eye of the law, yet moral criminals, of a deep enough dye, who had got into adverse business circumstances through their own negligence and folly —that such is their lot; that such is the will of Providence. (By Providence is meant the unalterably fixed laws or modes of procedure of the Divine Being).

And perhaps it would be too much to expect that we should hunt our little field, even but carelessly, without our foot turning up some nests of hornets, so plentiful in almost every field you may venture into in quest of truth and fact, whose only conception of the difference between right and wrong is self-interest and expediency. With these, whatever is for their own interest is expedient, and whatever is expedient is right; and that which cannot be turned to the use of self, friend, or party is entirely wrong, and unworthy of any man's attention.

Many of these social hornets, in the intensity of their selfishness, often sting their fellows almost to death; and when the blindness which selfishness keeps as a mask on their eyes, is withdrawn, some of them make the grand discovery, that by so doing they are likely to meet death first themselves by their own sting.

Now there are not only errors in society which appear to be to a considerable extent preventible and remedial by the intelligent application of a little more skilled knowledge and judgment, than have been hitherto brought to bear on this subject by the social scientist and philanthropist, but an innumerable host of evils, vices, disorders, diseases, suffering—mental and physical—and awful wretchedness, which are not only manifest to and deplored by social scientists, divines, the intellectually cultured and socially refined, but to many others who make no pretensions to scientific acquisition and cultured minds, or to any of the world's high-sounding names, but who simply feel keenly, and sympathise deeply with the morally and socially depraved, wretched, misguided, and misruled—by themselves, their teachers, and rulers—members of society who, for the want of consideration, thoughtful reflection, and many of whom are so steeped in vice and degradation, so grossly depraved as to be almost morally blindfolded, and absolutely ignorant of the condition of life in which not merely the highest good, but any good—not merely the greatest happiness, but any happiness, is to be found—and therefore drifting along the deceptive and cheerless stream of time, aimless and pathless, and apparently unconscious, to the murky gloom of eternal night.

Who, with but a spark of humanity's true fire, can contem-

plate such a state of things without bleeding at the heart; and often wishing that such a state of moral putrifaction had never been made known to them, nor seen. And what intensifies the thought the more is the conviction that many of even the worst, most heartrending, and deplorable conditions, are within the power of human effort remediable.

It is the height of unwisdom to attempt excusing ourselves, as we hear many doing, for the demoralisation and wretchedness of individuals and our social order, with the stupid reply, that such is the will of Providence—that the Deity has pre-arranged, predetermined, or foreordained all the events and sequences of nature, and of human thought and action; so that nature and man are, and produce what they were intended for—*i.e.*, they evolve and demonstrate the will and purpose of God, according to the capacities given them, and the forces or laws imposed on them; and that no volition or effort put forth by any species of intelligent existence—angelic, demoniac, or human—can change the course of events in nature, or alter the destiny of man. The Absolute, as a deal of the current philosophy terms Him—with some not a *Him*, but some vague, unknown, and unknowable, incomprehensible and inconceivable Force—is immutable. (We say so, too; but man is mutable and ever changing, and can only see and comprehend according to the faculties given him; and these faculties for ever preclude him from seeing behind his own eyes, much less to see or even conceive, to the full, merely by the *senses*, the modes of Divine procedure). And therefore it assumes that everything is unalterably fixed; and that before the Absolute could change His modes of operation, He would have to change Himself, and undo what He has done. This is true regarding God's unchangeableness, for He has no need to change. On thinking of change, however, in this sense of it, it should be borne in mind, that it is man who is out of order, and needs to change before he can even know himself; before he can come under the light which reveals light, and into sympathy and harmony with God and nature, and know the truth and the good stored up in God and nature for him. Such a mode of thinking and reasoning may be thought out, in the study, in abstract form, aside from observation, experience, and reflection upon actual life; but bring such a theory into contact with human voluntary thought and action—and surely no one can deny that there is such thought and action—and where will it lead you? What will be the rational conclusion, if pressed to its final issue? It absolutely annuls all volition, voluntary thought, effort, and action in man, and reduces universal creation, with all its modes of evolution, to an unconscious piece of mechanism.

Many of those who contend for this theory do not seem to be very well acquainted with the "Absolute" and "Eternal" that is ever in their mouths, as a self-conscious Being, possessing personality and efficient agency; unless these attributes are implied in the "One Sole Substance" and the "All-Animating Life," and yet they pretend to tell us what "God would," "can" and "cannot do."

When, however, we come to consider the pre-determined, fore-ordained, or unalterably fixed hypothetical philosophy—and we are not sure but some of our theology is considerably tinged with it—we find, notwithstanding its seeming beauty, grandeur, and harmonious order, that no one—not even those who are foremost in advocating it—believes it to be true, nor prepared to accept it as a rule of action, which indeed would be tantamount to no action at all.

No one, not even an idiot, is so convinced of the pre-determined and unalterably fixed order of events, as to put forth no effort. If he were so, to the extent that is contended for by many in theory, he could not do better, nor be more consistent, than to sit down, fold his hands, and expect to be luxuriantly fed, clothed, and housed by the product of the unalterably fixed processes of natural evolution. Be the fore-ordained or pre-determined philosophy what it may in theory, men universally deny and refute it in practice, and believe, and act accordingly, that they can by voluntary action and directed effort acquire, within certain spheres, certain objects, and bring about such results, in reference to themselves and others, as they may consider desirable or needful, and which neither would nor could have been effected by any other means than that of voluntary thought and action directed in a particular course. Do not all speak and act so as to convince you that their condition hangs on their own volition?

Man is an agent, or unit, of thought force, possessing freedom of thought, and therefore is his own director, and not controlled by fate or fore-ordination, and he knows it. He has within himself the capacity and power of volition—the capacity and power to *choose* and *will;* and these two faculties combined is leader of the whole intellectual, moral, and physical constitution, and can and does *will* it in whichever way it deems fit. He is endowed with faculties, in the right use and exercise of which he is able to bring his dispositions, opinions, and conduct under his control, just to the extent that he is held strictly responsible for them by his fellow here, and, every Christian avers, by his Maker hereafter. Consequently he is able to choose good or evil, and appropriate whichever of them he wills; able also to resist either of them, so far as the acceptance or rejection of them is the act of

his own choice. His hereditary disposition to moral evil is, of course, no matter of choice, as he has had it, it is said, bequeathed to him.

At the same time he can choose and apply a counteractive force, which is put within his reach, that will eradicate the moral evil principle, and implant a disposition towards virtue. If it were not so—if it were as the pre-determined and unalterably fixed theorists maintain, the drunkard, the criminal, the murderer, the thief, the sluggard scoundrel, the business and commercial swindlers—the whole fraternity of society's slimy cesspools and sloughy mud heaps, pregnant with filth and contagion, ought rather to be pitied, sympathised with, and prayed for, than punished; instead of being committed to prison and submitted to a course of discipline, they should be treated with love, kindness, and charity; and when urgent cases require, sent to a lunatic asylum, such as the aristocratic Broodmoor, where their disease—positive or privative, we will not assume to say—would receive due treatment; for, according to this theory, the whole fraternity of drunkards and criminals can no more help themselves from becoming drunk and committing crime, than they can prevent the rising and setting of the sun; nor are they any more accountable for their actions than they are for the colour of their skin, and the height of their stature. But this mode of reasoning is not, it would appear, the sole property of the current philosophy, and of those who wish to excuse themselves and others for not pursuing the path of virtue and moral rectitude, but of dogmatic theology. Indeed, the two seem to go hand in hand, to the detriment of both, and society too, we think.

The teaching which I infer from the unalterably fixed philosophy and the foreordination set forth in the Shorter Catechism and Westminster Confession, leads one to this conclusion, that if I should cut my neighbour's throat—pardon the rash expression—I do so because it was "fixed in heaven ere time began," or decreed by God that I should do so, and therefore could not, by any possible effort of my own, have avoided it. I am thus compelled by a power outside, and superior to myself, to commit a crime, whether I will it or not; and then punished by the law of conscience, by the law of the country, and by every law in the universe of law. To attribute such a mode of procedure as this to the Divine Being, who in His essence is justice absolute, appears to me revolting and horrifying.

But we must stop in this, or we shall be told that we are encroaching on forbidden ground—and by those who claim apostolic succession, *consecrated* ground—or we shall be, by the almost universal voice of the clergy, excommunicated from the

visible, and if their influence could go so far, the invisible church, and anathematised and branded with the choice epithet "heretic," for attempting to think for myself in things pertaining to theology. The clergy, who claim to be the apostles' successors, and more especially those of them who assume to have received their commission directly from Peter, and therefore, they assume, infallible, claim the undisputed prerogative to interpret creeds, and all else are not only incompetent, but forbidden on pain of death. Hence the bounden duty of all non-clerical is simply to accept unhesitatingly what they teach, swallowing it like a pill, and asking no questions, nor trying to understand it, however bitter it may feel in the mouth, and destructive in the belly.

Good heavens! is it possible for any such, in the end of the nineteenth century, to convince themselves or others that they are doing God's service by keeping the spell of delusion and midnight darkness over their dupes, and to lead and tempt them by their senseless and trashy mustified and mumified *forms* to follow them, somewhat after the same fashion as we have seen a gipsy woman inducing her ass, groaning under a heavy load, to follow her by holding a carrot a little in advance of it? To the dogs with all such ecclesiastical and social quack teaching! and let light, truth, and liberty hunt and shame them to their Stygian abodes, the mob all along the route hooting and throwing incense, candle grease, surplices, and all the vestry and altar paraphernalia at and after them!

The perpetrator of crime himself refutes the idea that he is irresistibly compelled to commit it; for when asked, after having done so, if he could have not done it, his answer is that he could. This is so even with those who, by a long course of vicious habits, have reached an indescribable profundity of degradation and viciousness; and hence we maintain that no man is so vitiated as to be absolutely destitute of the moral sense, and the ability to choose and act the right as well as the wrong, so far as the choice and the act are the results of his own volition, there being undoubtedly such a thing as natural or moral inability.

There does, however, appear to be a very manifest sense in which man is not free to act, as the world seems to understand and postulate freedom—that is, we suppose, the freedom to do in all things as you would choose. This is very evident indeed. Our very first exercise of consciousness demonstrates the fact; for in our coming in contact with the agencies at work in the world around us, and which press us on every side whichever way we turn, we learn by experience, and that sometimes in a very practical way, that we are crossed, baffled, and defied, do what we may, to accomplish or obtain that which we desire.

We are circumscribed by adamantine chains of necessity which defy us to break through, and which neither prayers, sighs, nor the utmost effort can relent. In fact, every wish that goes forth from the soul unrealised is a feeling of restraint. Who has not felt his inability to procure or accomplish that which even his best aspirations suggest and urge him to? Thus we find that the state of the universe standing around us conditions us to a considerable extent, in spite of whatever we do or do not do.

We have said that man has the power to choose or prefer some thoughts, courses, and things which offer themselves to him in preference to others which present themselves to him equally as forcibly. What appears to induce him to choose this, and reject that, is motive—that which moves, incites, or invites the mind to action. We have also said that he possesses faculties, in the legitimate use of which he is able to bring his dispositions, thoughts, and conduct under his control, and from this have inferred that he can, if he chose, be master of himself, and not the slave of his appetites and passions, nor the sport of fate. We have said as much too, and see nothing to convince us otherwise, that every man is encircled by adamantine walls of stern necessity, which all his sighs, prayers, and efforts can never extort even an echo from, nor break through; and if he do try to burst these meshes which thus enwrap him, he gets but the foam of his own folly dashed defiantly in his face; and by saying so we have unwittingly drawn ourselves into something like an inextricable web of intellectual and perhaps experimental difficulties, out of which it will be no easy matter for us to extricate ourselves, even to the satisfaction of our own mind, much less that of others.

In what sense, then, is man free and has an alternative choice, and in what sense is he not free, and has no alternative choice? Volumns might be written in trying to explain and answer these questions, but this we consider is not the place nor the time to enter into anything like a specific and exhaustive consideration of all the thoughts and things involved, even suppose we had the will and ability to do so. At present we have neither, and shall not attempt it except in a few brief sentences, as we are convinced that such questions do not obtrude themselves on, nor very much obstruct, the experimental and practical worker, who has a will in the work and the good of society at heart.

Observation and experience, we think, must have taught the most of thinking and reflecting people, that there is but little or no freedom or choice in the most of circumstances outside ourselves. In this outer sphere we are in the most of things conditioned and compelled by actual necessity, and by the forces at work around us, which rush on in their courses, and carry us with them, so that there is no alternative choice but

that of accepting what these grind for us, or go to death. We are brought into contact with a state of things which do not correspond with our ideas and wishes, against which human effort and passion beat in vain.

We cannot escape from that which the world demands of us, if we are to abide in life, and in some way or other lays to our charge, however unpleasant we may feel it to be, nor can we live without demanding considerably from the world. We cannot, do what we may, escape from disappointment, suffering, nor bereavement, when they lay their heavy, unmerciful iron grasp upon us. We cannot save our beloved from the insatiable maw of death, nor restore them after they have gone hence. We cannot even relieve suffering, avert or reform vice, as we would. The sequences of nature, too, glide on entirely regardless of our wishes, and for the most part almost in defiance of our effort. But circumstances may deal yet more personally with us.

You can deprive a man of his freedom by shutting him up in a prison, and, when there, restrict him within even narrower bounds than the prison walls, or the walls of his cell, by fettering his hands and feet. By so doing you press his outer wrappage, which is conditioned and amenable to the laws of matter, into, perhaps, the narrowest limits in which vitality is possible. You can bind him up like an ox, and feed him with turnips and straw. He has been, history tells us, often worse situate, when he had not only no turnips, and no straw, but no breath but what was fraught with pestilence, and no light, and had no choice but that of accepting it and accommodating himself as best he could to his narrow death-doomed crib. Thus we see that man, viewed simply as an animal, is circumscribed and conditioned to the laws applicable to animals and matter. This, then, is part of the sphere in which man has no alternative but that of accepting what the inexorable mill of all time grinds for him, and which he *must* choose, or be ground to powder.

When, however, we penetrate the shell with which man is enshrouded and conditioned to material things, and lift the coverlet which reveals his immaterial life, we discover the man within—the man within the house which we have hitherto been taking for the man himself—and here we find that he is capable of freedom. In this inner circle of his constitution man is free, if he chooses to be so. And the way to be most free is by freely obeying the law of the moral and God-consciousness within him, or, in other words, the law of reason, when reason is enlightened and actuated by God-consciousness.

There is nothing more evident than this, if conscience be enlightened with the lamp of truth, and so developed as to be powerful enough to guide the reason and actuate the will.

Of course, the moral and God-consciousness is the fundamental principle of the reason; but even this conscience is not active enough in its unawakened and undeveloped state to be an unerring guide.

Law only restricts those who resist its demands. The apparent way, then, to surmount this is by perfect obedience to it, by the bringing of our minds into sympathy and harmony with the law and the Mind who is the source of all law, based on truth, justice, and righteousness. When this is done, law ceases to be a restraint on our voluntary thought and will.

You may persecute, imprison, and torture the outer wrappage of flesh, fibre, bone, and blood as you may, but here, *in the mind of man,* is a fortress which defies your entrance. In this impregnable fort even the beggar can, if he will it, be a king; and no king nor power on earth can, without the beggar's consent, enter his fort and rob him of his crown or kingdom.

Within this sphere all the forces and powers in man and at his control, or in the universe combined, can never prevent me from thinking, choosing, willing, and loving. This is the freedom or liberty

> "Which monarch cannot grant, nor all the powers
> Of earth and hell confed'rate take away—
> A liberty which persecution, fraud,
> Oppression, prisons, have no power to bind,
> Which whoso tastes can be enslav'd no more."

This is the freedom of choice which distinguishes man from the animals standing under him, and characterises him as man, and for which he is held accountable for its right use by his fellow here, and his Maker hereafter.

But, after all, we are inclined to think that a good deal of what we have been considering is no great barrier—in fact, no obstacle at all—to the practical worker, who goes to work, not in theory, but in right earnest, as such very rarely introduces itself to them, although it has to a considerable extent entered into the minds of many, and confused them, and also into a good deal of our philosophy and theology.

The observant and practical worker—and it is he alone who is in the proper position to penetrate to the depths of individual and social vices, specify and manifest them, so that means may be devised how best to deal with those in whom the vices are found, and they lead to reformation—from the knowledge, patiently gathered by observation and practical experience, comes to see that whatever men's theories lead to, they are the most unlikely to lead the drunkard and the criminal to lead a life of temperance and morality.

Abstract theorising is considered by many to be an excellent mental exercise; but of what use is even the best of such exercises, if they be constructed on a false basis?

Instead of being excellent as a means in training the intellectual faculties to discover and manifest truth, it is as often a means for the concealing of it, or if not covering it up altogether, and giving us falsehood in its stead, so mixing it up with alloy, that the unsuspecting and unpractised hearer, reader, or thinker, as the case may be, is deceived by being served with stones—possibly beautifully polished—in the form of bread.

The theorist, unless supplied with facts by the practical worker—if he is no worker or observer himself, is but a cobweb castle builder, a visionary dreamer, building mud-heaps on the sea sand at ebb-tide, to be swept away at every influx.

The theorist, however, is not without his uses any more than the worker, when he goes rightly prepared to theorise in dealing with either individual or social questions; for it not unfrequently happens that even the most observant and practical worker is no thinker, and but for the theorist his practical valuable knowledge would assume no definite or workable shape, that could be beneficially applied to the ameliorating of society, and would therefore fall to the ground unutilised. The worker looks chiefly, and perhaps too exclusively, at individuals, and the theorist perhaps too much at classes, and too little at individuals; so that if either of them should elaborate a proposition as a social specific, without consulting the other, there is every probability that it will not be adequate for the disorder, nor succeed in producing, or accomplishing, that for which it was intended. An innate and practical knowledge of the individual and individual varying conditions is of paramount importance—in fact, indispensable—before we need think of elaborating hypotheses on the conditions and possibilities of individual and social cures, and how individuals may best combine so as to promote the individual and social good of the race.

CHAPTER III.

TEMPERANCE AND INTEMPERANCE, THEIR ACCEPTATIONS, AND TO WHAT APPLICABLE. SPIRITS IN EXCISABLE LIQUEURS, FROM WHENCE AND HOW ARE THEY BROUGHT INTO BEING? ALCOHOLIC SPIRIT DULY NAMED. DRUKENNESS AS EXISTING AND MANIFESTED IN THE STREETS, IN THE FAMILY (BREEDS LICENTIOUSNESS), IN RAILWAY OFFICIALS, IN VEHICLE DRIVERS—CONFUSES THE SENSES, AND UNFITS MEN FOR THEIR DUTIES.

AND now for Drunkenness, or as it is more popularly and politely designated, Intemperance; the seemingly difficult to deal with, and all-engrossing subject of the day. But here, as in many other things, we meet with difficulty at the very outset. We have been asked again and again what Temperance and Intemperance are or mean, and to what do they apply; and how far in a course do we go before we become intemperate? Before, then, we approach this subject, it may be as well to try and form some definite conception of the terms temperance and intemperance.

We can see from the structure of the words, that whatever they mean, the one means the opposite of the other. We may see, too, that they are variously used as regards their application to actions, things, and conditions. They are by some used exclusively to designate one condition and its opposite; and by others to many conditions and things. That these terms can be judiciously used to point out or represent a state of many or few things and conditions, and also thoughts and feelings, is manifest from the constant and varied uses which are made of them.

What is it, then, that we think or do, overdo or misdo, that temperance and intemperance may with propriety be applied to? Some hold the word temperance in such veneration that they would have it applied to "all things" without exception, and in proof of this cite Scripture, which they maintain enjoins us to be "temperate in all things."

This, most people will readily admit, is a very well-sounding saying; and so long as it is but a saying, and not an action, it may continue to look remarkably well and correct, and enlist the commendation of many. But the wise and thoughtful, who test all sayings by the rule of practice and lawful duty, find, ere they have proceeded far, that

the seemingly beautiful maxim will not bear to be tested by practical use without being shorn not only of its beauty, but what is of far greater importance, its truth and practicability. It is evident that the "all" cited above cannot in any sense mean *every*, as there are many things, and acts too, which it would be the height of absurdity to apply temperance to. It would be an entire misnomer, and misapplication of the word, to apply it to that which is essentially evil, such as killing, stealing, lying, swearing, etc., as the least thought indulged in this way—not to speak of actual contact by perpetration—would be radically wrong. To what, then, are we to apply it if not to that which is wrong? Need we be cautioned and counselled to be temperate in that which is right? Can we exercise and develop a virtue too far, or go too far in a right course?

Strange, and even contradictory, as this may seem, it appears that we can. Temperance, however, cannot be applied to that which is wrong—at least wrong to begin with. Consequently, there is no alternative but to apply it to that which is right—and yet there appears to be a right which we dare not apply it to, as man, we think, is incapable of being too right in a right thought, feeling, or action. Can we—judging from what we actually do—love truth and right too sincerely, too intensely, or too long? Can we love, and do good to our neighbours, too much, or society in general, or go too far, or be too right in a cause which rights itself the further we proceed in it? We can be temperate or intemperate in thought, speech, desire, action, and judgment as we think or not think, speak or not speak, falsely of any one; desire or not desire that which is unlawful or injurious to ourselves or others; act or not act in accordance with the dictates of a high moral sense, and an enlightened reason, or judge or not judge ourselves or others justly.

But that which temperance and intemperance are usually applied to, are the appetites and passions, which in themselves, be it borne in mind, are perfectly right, and have important functions to perform.

The human organism is a very complicated machine—anatomically, physiologically, intellectually, morally, and spiritually. In it there are several pretty well-defined and correlated departments, and in each department several important offices to perform by several functions; and it is only as each function, in each department of all the departments, duly recognises each other's rights, and fulfils and performs that for which they were intended, that man can realise his true self, and occupy the sphere he was made and capacitated for. Any little diagonal, spiral, or circular movement, in any department of this intricate and complex machine, by not plying in conjoint harmony with the

wheels adjoining it, or accepting more of the work in execution than it has capacity for, will either tear itself or its neighbours asunder, or choke itself with its own greed, and thereby throw, or endanger the throwing of itself and the whole machine out of gear. Therefore, not only the little pinion wheels, but the whole machine will become intemperate, lawless, and worse than useless. In the intellectual, moral, and more especially the spiritual departments, the greater part of the faculties, in their natural state, sleep somewhat after the same manner that the rose sleeps in the rose-bud, and have to be aroused, quickened, and drawn forth by a long, careful, and assiduous process of discipline, development, and experience, before anything deserving the name of man, as stamped with the image and superscription of God, appears. It is not so, however, with all that go to make up man. He has, in common with the animals standing nearest him in the scale of being, natural desires, such as appetite and appetence, which grow along with his animal organisation, and increase as it increases; and fill their proper sphere and perform their proper functions without either training, development, or experience. In fact, if that which is highest, and best, and durable in man is to come to the front and ascend, the animal predispositions, and several of the passions, too, have to be in most people strictly watched and subjected to a careful restrictive discipline, or they will be overstepping the bounds of the lawful, to the serious and often irreparable injury of their possessor. We all begin in the flesh, and for sometime are actuated only by that common to flesh; and it is much to be regretted that by far too many of us continue and end in it, knowing nothing better, higher, or nobler.

This, it would appear, chiefly arises from the want of wise and intelligent teaching being administered to the moral and spiritual side of our nature during the period of life these faculties are most susceptible of being penetrated, aroused, quickened, and developed, so as to become not *a* but *the* rule of action. When the moral and God-consciousness is awakened and vitalised by that which is the true and only potent vitality of all vitalities, the will is enfranchised—and its course enlightened by a new and unerring light—with a motive power, and becomes the active, controlling, and governing force of the whole mental and physical constitution. A man thus constituted, thus educated, having his faculties and dispositions duly equipoised according to the scales of eternal truth, justice, and righteousness, will be self-governing—and the only properly qualified man to govern others—and will stand in no need of government from without, and therefore in little or no danger of being intemperate in any thing or sense, unless the fearless and straightforward enunci-

ation of truth and fact, under all circumstances, be considered intemperate.

It is the appetites and dispositions which man has in common with the animals that he is in greatest danger of being intemperate in.

And intemperate he most assuredly will be in some things in this side of his nature, if that which is higher is not carefully cultured, and its growth fostered.

Observation, and the history of the human race, however, only make it too obvious that somehow or other the great mass of people never get very far beyond the animal—a sort of semi-rational animal, solely under the denomination of the senses and the sensual, which take cognisance only of what can be seen, touched, tasted, or smelled.

There will be degrees of intemperance amongst this class; but as the most of them know, nor seem to care for nothing beyond supplying the animal desires, and semi-rational pursuits—eating, drinking, sleeping, buying, selling, getting gain, and sensual and sensuous gratification—they are sure to go to extremes, because they are minus the moral counteractive, regulative force. Indeed, as the most of those in this state look only at the upper and present side of things, they only see shadows which they take for the whole—they take the shadow for that which causes it.

They are always so engrossed in hunting for, and attempting to catch, hoard up, and eat to satiety, that which they in their blindness consider to be the most real, because it is tangible; but in truth and reality it is only a reflection of the real and imperishable, and they have at most but bubbles, which burst and vanish as soon as they are touched. They are so near-sighted, and so intensely wrapt up in self, and self-sufficiency, that, say and do what you may, they can never be induced to look beyond their own nose, and, indeed, many of them seem to know nor care for nothing but what goes in below it. It need not surprise us, then, that those who are solely under the self-doom of the animal, even suppose the animal sagacity be a little heightened by reason, become intemperate in the extreme.

Now, as we have already hinted, and which every reasonable and thinking person knows, our appetites and desires have important functions to perform—and in the performance of these functions they have, seemingly in most people, a natural tendency to run to extremes, if not counteracted by an opposing force. Hence it will just be in proportion as we appropriate and apply the counteractive which keeps these within due limits, that we will be temperate or intemperate.

Their due place in the economy of our nature is that they

will be passive, not active; because they are blind, and could not take the lead without leading themselves and owner to ruin; that they be subservient and entirely under the control and leadership of that which sees the under and durable side of things no less than the upper and transient; that they be dutiful servants, and not masters; for if we cannot master them, they will most assuredly master us. Many people, in a robust state of physical health, with a vigorous constitution, a lively and impulsive imagination, which bursts out almost in spite of you in spontaneous explosions, and who mix largely in society, know by involuntary experience, and the daily and hourly contact with the usages of society, that it is no easy matter to be temperate, to the extent which even ordinary reason, not to speak of enlightened reason, which demands a higher standard, suggests and points out.

We may now be in a better position to form some conception of the terms Temperance and Intemperance, and in some measure be able to know how, and to what they may be applied.

It will be seen that it is not so much the thinking or doing, the failing to think or do, nor even the mis-doing, as it is the *overdoing* of that which is right to do, that intemperance designates and is to be applied to. It will be seen, too, that temperance is not to be applied indiscriminately to "all things," but only to all the things that are lawful. Hence it is the keeping of the mean between extremes in all things that are lawful, and not to be applied at all to unlawful things. Intemperance cannot, strictly speaking, be applied either to that which is right nor that which is wrong—but to that which is right in itself being abused, or used to such an extent as to become wrong. This, we venture to think, whatever it may be applied to, is intemperance all the world over. We have seen, too, that the appellations temperance and intemperance may, with propriety, be used to designate a condition of many things. There is, however, one particular species of temperance and intemperance—and it would seem that this is now the only thing or condition to which these terms are applied—which is still more and more so deplorably manifesting itself in our midst, as to arrest the particular attention, and give the utmost concern and alarm to all right-thinking and well-meaning people, who have the physical, social, and moral wellbeing of the community at heart.

This peculiar species of intemperance is the habitual drinking of a fluid named Intoxicating Liquor, at other times Ardent Spirits and Fire Water, by a considerable number of men and women, to such an extent as to render their minds incapable of wielding their bodies, or their bodies uncontrollable by their minds, so that many of them, for the time being, assume the

form, either of street obstructive lumber, or demonstrative, ungovernable animals, endangering the public safety by being at large, and thereby become an offence and intolerant nuisance to all near them, and ultimately, too many of them, a public burden, which many think they have no lawful right, nor no need to bear to such an extent as they at present have, were the social machinery made to move intelligently and not mechanically—were there less fire-water, in the form of grease, applied to its axles, and more intelligent thought and judgment applied to its motive wheels.

Many people have often wondered how the appellation "Spirit" or Spirits came to be used to designate the intoxicating liquor; and further, that if this fluid have any of the affinities and properties of spirit, what species may it be of? Is it a good spirit or a bad one? One of the two it must of necessity be. Could the modern spiritualists throw any light on it by their manipulative exhibitions; or is there any affinity at all between them and the fire-water fluid?

That there are spirits innumerable of some species or other in or somehow connected with this liquid is certain, for we have in Modern Athens alone no fewer than 874 "Spirit Merchants,"—beings assuming the form and functions of men or women, and passing in the world as such, with a magisterial qualification and right to sell them for money. How strange, how anomalous! Sell spirit for money! Sell spirit for matter! Can this be possible? Can the material purchase the spiritual? We doubt it. Hence we, and, no doubt, many of the spirit purchasers and consumers, are somewhat curious to know—if it can be known—from whence these spirits come; what there mission is, and the effects they produce on those into whom they enter and kennel? By endeavouring to know something of this, we may be able to form some idea of the properties, capabilities, and functions of these remarkable species; and whether they be good or bad, and whether it is advisable for us to allow ourselves to be possessed by them. Had we *in toto* adopted the mythology of the Oriental nations of antiquity, handed down to us through the Greeks and Romans, we could, in some measure, have understood how the attributes of spirit, or breath, had come to be attributed to a volatile, inflammable liquid produced by putrefaction and fermentation, inasmuch as this attribute was attributed to almost every agent, and to many things which were neither agents nor nothing else in matter or mind, by the superstitious then living.

We are not personally familiar with the various processes gone through in the manufacturing of this spirit, nor do we care to be; but this much we profess to know, that it is not produced

by spontaneous generation, but by the artifice of man bringing into combination substances or properties found in nature, which would of themselves never combine but for his interference.

Nature is more economical, and has a higher regard for the wellbeing of her multitudinous and multifarious family than to destroy even the smallest amount of her produce by putrefaction, in order to produce an agent to vex, corrupt, stupify, and degrade any of her otherwise dutiful sons and daughters, and transform them from obedient children to social pests and lawless demons.

These spirits can, we believe, be manufactured or extracted from almost any kind of vegetable substance—perhaps from anything that will rot—but the species of vegetable production usually employed for this purpose are fruits, especially that of the vine, and the cereals, especially that of the barley. Grapes and barley are considered, by the trade, the best and most prolific spirit producers of any, and hence their use. In the case of the barley—and it is from it that the most intense and Scotch-popular fire-water spirit emanates—after having come to maturity, and been divested of its straw, it is first submerged in a bed of water, and remains there until each seed has been forced to absorb all that it could possibly hold, so that it is just about to burst. It is then removed from its watery bed, and spread out on a dry bed, and every now and again turned over. Whilst in this condition it comes in contact with the germs of life which float imperceptibly in the ordinary air in minute particles, which act as vivifying forces, and in this way become pregnant. It appears to be at this stage of the process, and in this way, that the first element of spirit is inhaled, not, however, by respiration, but rather by the absorbitive process of endosmosis and exosmosis.

When the pregnancy is well advanced, it is taken and put into a bed of fire, and gradually roasted to death.

The corpses are then taken and crushed into the condition called malt. What dreadfully cruel and unmerciful treatment to nature's useful produce, and that which is the staff of life to man, to transform his bread into a liquid fire demon, and deprive him and his children of that which was bequeathed to them by nature and nature's bountiful Author, as their inalienable right; thus making his bread so scarce, and the price of it so high, that he and his children have to satisfy their hunger with half loaves instead of whole ones, or half loaves, and the other half in the form of a demon!

Can the Author of all creation be supposed to look with complaisancy on any species of His children turning the skill bestowed on them to such account?

Having arrived at the stage in the process of this amphibious spirit production at which malt is obtained, it is submerged in hot water, and here undergoes the process called mashing.

The internals, flesh, and bones of the carcases, which along with the water compose the seemingly homogeneous, but in reality heterogeneous mass, are here fluidified, and made to pass through the bottom of the seething caldron into what our forefathers called a "false bottom"—a seemingly strange way, indeed, for anything having the constituent elements of spirit to escape—and now assume the condition of wort.

The wort having escaped by the bottom through various windings, is conducted into vessels which, for the time being, are to accommodate it; and here it usually has, according to the species of spirit medium it is destined for, a dose of some kind of narcotic administered to it, and then conveyed into a caldron and boiled. When this is sufficiently done, it is conducted out again, and its temperature lowered as quickly as possible by passing through coils of pipes immersed in cold water, until it at length reaches the hot-house in which it is to be revivified by fermentation. A fact worthy of notice, in this spirit-forcing house, is the application of yeast to the boiled wort, which starts and carries on the fermentive process.

The yeast usually employed here is the result of a previous fermentation, and is produced somewhat as follows:—During the process of fermentation, the sugar constituent of the malt wort is separated and changed into alcohol and carbonic acid gas, and its albuminous constituent becomes yeast. The latter, on being seen through a microscope, exhibits clusters of infinitely minute organised bodies, which, when brought into contact with hydrates of carbon, propagate by budding, and then explode, and in this way set organic decomposition to work. By this process the yeast everlastingly reproduces itself.

There is something here which reminds us of the transmutation of the species theory; for we see albuminous vital organisms passing into diluted sugar, gluten, and starch, and changing the whole solution, so that alcohol and carbonic acid gas are its offspring.

Fermentation having done its work, and the yeast removed, the best which is on the surface, the result is ale or beer, containing from eight to ten per cent. of spirit element, and from four to eight per cent. of nutritious matter. Now, if this ale or beer were put into an open vessel, and its temperature raised to the boiling point, the spirit or alcohol it contains, in order to save itself from total consumption by fire, would take its flight and ascend in chariots of vapour drawn by horses of steam, into the air from whence it came; hence its spirit properties and

affinities. If the boiling be performed in a close vessel, from which the spirit and vapour, as they ascend, are conducted by pipes, immersed in cold water, so as to reduce the temperature to a receiver, they condense again into a liquid containing about 60 per cent. of spirit. This process is called distillation, and the apparatus in which it is carried on in is called a still, and the result whisky—the popular far-famed and far-cursed "Scotch drink."

Our neighbours south of the Tweed show more stomach wisdom than we in the liquor they indulge in, as the great majority of them use it in the state when it is both drink and food. The characteristic Englishman would do almost anything rather than put himself into such a state of insensibility as to be unable to eat and drink, and enjoy it, as this exercise seems to be the sum and substance of his life. A mode of existence that did not consist largely in eating and drinking, and in the things possessed, and to be possessed, would be no life at all to him, but a species of martyrdom. He is, however, a good child, and will contend for the Bible, when it is put into the same side of the balance as the beer; and also an exceedingly good-natured child, for he is made of such flexible and accommodative material, that he will suit you in almost every way, if only his pudding and brown stout are made sure to him. In fact, you may lead him by the nose, even with a straw, so long as you feed him according to this measure, and do not make him think. He has a desperate antipathy to thinking, and will much sooner be your slave than attempt it.

We poor, mean, Scotch people, ill fed and unfashionably clad, do not care to be babies wearing bibs and pinafores all through the ages; and therefore have made, and are still making some attempt, under adverse circumstances, no doubt, to throw off the slave and infantile garbs, and doll nursing, so precious to Englishmen. We, excepting the few dutiful lambs nurtured and rocked fast asleep in the cradle of State ecclesiasticism, are more concerned about what we shall think and believe, than what we shall eat and drink. And because of this our diverse thinking and believing, we deem it expedient and consistent with freedom of thought and belief, to separate and form ourselves into thinking and believing societies, according as we find that we are correlatively and socially related by faith and affinity, love and sympathy—the best and most durable social cement we know of.

By reflecting on what we have learned regarding the spirits we went in search of, we are now convinced that they exist; and that not merely as phantasms, but in tangible forms, although divested of flesh and bones; and that they are of the seed of vegetable and atmospheric substances which have under-

gone a series of metamorphoses—the vegetable forms being first drowned, then dried and made pregnant; after which followed burning, seething, boiling, fermentation or decomposition, reboiling or evaporation, and, last of all, to save annihilation, condensation.

Thus we have come to know from whence these spirits come, the seeds from which they are propagated, and the conditions gone through in vitalising them. And considering the horrifying processes gone through in bringing these spirits to life, many will, we are afraid, without further consideration, pronounce them evil—root and branch. Is it possible, they will say, for a good spirit to come from corruption, either through fire or water? And, indeed, it is not unreasonable to think that a spirit, or anything else which rottenness or corruption breeds, and passes so often through fire and water, on its way to being, must have some affinity with the Arch Evil Spirit, who,

> "In adamantine chains and penal fire,
>
> . . . . . .
>
> Lay vanquished rolling in the fiery gulph.
>
> . . . But torture without end
>
> Still urges, and a fiery deluge fed
>
> With ever burning sulphur unconsumed."

If we have succeeded in ascertaining from whence this spirit comes, we have done more than we expect to be able to do in learning of what species it is of; for after some thought on the subject, we have to confess our ignorance and inability by admitting that it defies our conception to give it a definition that would adequately specify and truly represent it. It has had such an intricate and complicated birth, by coming in contact with, and partaking of, so many properties on its way to life, that it is exceedingly puzzling to say which of all these characterises it the most. Organic chemistry gives it the name of Alcohol, but that is simply another name for the same thing—nothing new but the name—no insight through the name to its radical essence. We might accept the scientific definition given of it by organic chemistry, which would be, we suppose, something like the following—"Neutral compounds of carbon, hydrogen, and oxygen, which react directly upon the acids in such a manner that water is eliminated, whilst ethers are produced." But within this definition there is evidently more than one species of alcohol or spirit, and hence our further difficulty. We find that the alcohols or pure spirits are grouped under three heads—monatomic, diatomic, and triatomic; and that species of the spirit we are in quest of is termed Ethylic, and belongs to the two-atomed genus. But what can these terms and occult symbols convey to our minds? Can they show

us alcohol or spirit, or tell us what it *is?* They may be a convenient means through which to confess our ignorance, or polishing it over by an array of technicalities. What can chemistry, organic or inorganic, tell or show us of spirit, or any other element in its radical essence? No microscope however powerful, and no chemistry however active, can detect or unveil spirit. All that the magnifying glass and chemical analysis are capable of showing us, are merely qualities—form, colour, size, density, and weight. The forces or substances in or by which these qualities exist and cohere are, by chemistry, or any other science, eternally undiscoverable; and as for spirit—that which is essentially spirit—it is not only undiscoverable and inscrutable, but, to our scientific and logical senses, incomprehensible and inconceivable.

There is nothing for us, then, but just to end much as we began, as far as the precise species of this spirit of liquor is concerned, and also as to what spirit *is*, and content ourselves by accepting the name, spirit or alcohol, already given it, and make the most of the element we can through the symbols which are meant to represent it, but unfortunately, in so doing, hides it. If, however, we were asked to perform its baptismal rite and select a name which we thought descriptive of it and its work in the bodies and minds of men and women, we should feel inclined to call it—A mongrel hydrate fire-demon of unique genus, carrying corruption, water, and fire in its mouth, and tartarous poison and death in its tail.

It is almost unnecessary to say anything concerning this spirit's mission by itself, nor the extent it is advisable for us to allow ourselves to be possessed by it, as we have to some extent prejudiced the question; and further, these will be best seen in the effects produced on those into whom they enter and possess. Were we to express a few thoughts on this, the better course, perhaps, would be to consider the mission and effects conjointly, as they must of necessity be closely allied and throw light on each other. The great difficulty which presents itself here, is to know whether the actual mission, as seen in the effects, is the proper mission; if not, what is the proper one? Few will be inclined to believe, judging from the effects as produced and witnessed, that the actual is the proper.

How, then, is the actual and the proper to be reconciled? He or she who satisfactorily points this out in such a way that it can be carried into effect, solves the intricate and complicated, vexing question of intemperance. Would to God we could do this in such a way as could be fairly and wisely applied to all concerned!

Still, there does not seem, at first sight, to be much difficulty

in dealing with the question to those whose minds are master of their appetites, and who look only into themselves for a rule of action, in ascertaining and pointing out the proper mission and place for the spirit in question. It is when we come to consider the social usages of our country, and worse still, its customs and prejudices, the vitiated appetites of so many of our countrymen and women, the "Vested Interests" which these spirits claim in us, and the right they claim to continue to come into us, dispossess us, and then possess us, and the undisputed liberty to continue to open their shops at our doors, that gives the subject its difficult and perplexing aspects. These spirits—to those whose senses are clotted and confused by their constant and excessive use, and whose drink appetites are their governors, and do not fully realise their poisonous effects—ought to be restricted to the chemist's shelf, and labelled "Hydrate Fire Poison;" but to those who use their senses and reason, who make their appetites servants, and who know that even poison, judiciously taken, is an essential element in building up the physical frame and maintaining life, there is no need of the chemist's shelf, nor the labels, as they have the discernment within themselves to discover such.

But will any sane man maintain that those who have exercised their senses so as to know poison from healthful edibles, wrongly interfere with their neighbours who have not yet made this discovery, when they endeavour to convince them that they are poisoning themselves; and if they will not be convinced of this, to compel them to abstain from it by removing it out of their way to a greater extent than has yet been? Strange and inconceivable as it may seem, yet it is the attitude contended for by many who pretend to be our instructors and guides, and they do it, too, in the name of liberty—*i.e.*, they claim the right of the drunkard to remain a drunkard, the liberty of the slave to remain a slave. This is a new-fashioned and popular species of liberty, and perhaps of liberalism, imported into Scotland of late by the ingenious and prolific sensorium of the editor of a would-be utilitarian newspaper, which gets the name of ability because it usually turns, or attempts to turn, all real and honest conviction and endeavour—unless what runs through its own ruts, or are coloured through its own spectacles—into ridicule, and sets up its own sophistry as the unerring rule and guide for what it calls all sensible people. This species of people will presumably be those with one-half of their senses partially exercised, and the other half dormant.

Let us now recall to mind some of the effects produced by the habitual and excessive, and the occasional excessive use of one or other of the several species of the hydrate fire-spirit, as

we have from time to time seen them pass before our eyes; and we will then be in a rather better position to know its true mission, and to what extent it is wise and safe for us to allow ourselves to be possessed by this spirit, or whether the safer course would be not to tamper at all with that which, according to many, is evil, root and branch.

To those who look only on the surface of society, some of the more conspicuous phenomena of this spirit's operations are seen in the drunk and disorderlies rolling, and at other times performing a rude kind of acrobatic tumbling along the steeets, and the drunk and incapables; *i.e.*, those who are incapable of not merely taking care of themselves, but of swallowing another drop of spirit element.

We see this spirit, whose name appears to be legion, if a separate one is required for each individual possessed by it, sending men and women by the hundred reeling through the streets, with sometimes one end uppermost, and sometimes the other, and carrying them through quadrilles, Irish jigs, and innumerable and indescribable manœuvrings, which would defy any dancing master to teach or even imitate, unless inspired by the same spirit, or any mathematician to trace or demonstrate; and at other times laying them prostrate in the gutter, damming up the water, until some one passes who recognises the motionless form and takes pity on it, during the absence of the owner; or if no good Samaritan pass that way, until some of the brushes of our social sweeping machine—popularly known as police—come on the tract, when, if no one claims the shell which a certain man or woman was known to inhabit at one time, he the brush sweeps it to the storehouse appointed for the accommodation of strayed or unclaimed property. In this house it remains until the foul spirit leaves off tormenting, and the rightful owner returns from his banishment, and takes possession of what he now recognises and claims as his own; and for this losing of himself, and the taking charge of the house during his absence, he is ordered to pay five shillings—a small sum, indeed—or remain twenty-four hours longer in the spirit-curing house.

One feature worthy of notice in this hydrate fire-spirit, is that it is no respector of persons; and from this we have thought that if its antecedents could be traced, there might be found a close consanguinity between it and the Yankees, or even the poor Zulus, who see no difference between a Prince Imperial and a chimney sweep, except in buttons and belts. For it seems to have no higher regard for blue and scarlet cloth covered with gold and silver lace, or even with ermine—satin, silk, and silk velvet bedecked with all the colours of the rainbow—than it has for moleskins and corduroy ornamented with mud, red clay, and

cow dung; calico wrappers, and house maids' flags, ornamented with cinders and soot; for amongst the many we have seen dancing the street quadrille, to the music buzzing in their brains, and obeying the hydrate fire-spirit's command, lie at ease in the water channel, have been those of almost every social *caste* and position, and of every office, profession, and occupation, and colour and texture of cloth—lords born with that name in their mouths, and those who have become lords by profession; *gentlemen* whom the world claims as its aristocracy and upper ten thousand; professors, professing and preferring to lie in the gutter, rather than in the professional chair; old grey-bearded men, with appendages hanging from their throats, known in Presbyterian circles as bands; men young and old, who when in churches wear tippets, and their shirts above their coats; men whom we thought at first sight were prematurely grey, but on a nearer sight found their heads to be merely covered with other people's hair, which covering we were told constituted those under it judges and advocates; doctors of medicine and municipal functionaries, let us hope only trying an experiment on themselves, so as to be able to deal more practically with the drunkards and criminals, with a view to cure and reform them; newspaper editors learning experimentally how to write articles on drunkenness; inspectors of poor, and governors of poorhouses, incapable of inspecting or governing themselves; superintendents of police not only robbed of all their faculties, and thrown amongst the mud, but laid prostrate in the lumber rooms of liquor shops; policemen with their lights under a bushel, or, what is still worse, under themselves, and extinguished, some of whom having no fewer than six badges on their arms, indicating, we suppose, the number of times in that year they had danced the street quadrille, or lain at ease in the gutter; and some of them with Scotch thistles on the collar of their coats, staggering, rolling, and tumbling with the spirit actually running out of their mouths; but how thistles came to grow here is beyond our ken, unless it be that the soil was so barren as to be incapable of producing anything else—and in this way the social gutters and channels get choked up and the sweepers require to be swept; theatrical performers of both gender by the score, who had thrown off the paint and mask, and revealed the native real; ladies hung all over with the most delicate shades of silks and satins, with their heads bedecked with all the colours of nature and of art, chained about the neck and wrists with gold, and their feet lasted into leather boxes, with horse-shoer's hammers stuck on for heels, in the full *a la mode* of the day; and, alas! some of them habilimented in stuff crape and weepers; and men and women by the hundreds, that would require the genius, the scientific penetration

and discernment of the physicist and the chemist, to tell what was the texture or colour of their covering, and as for head and foot raiment, they had long since dispensed with as an encumbrance.

To those who look merely on the surface of society, what have just been enumerated may perhaps be the only phenomena apparent of the hydrate fire-spirit's effects and modes of operation; but to those who look into the internal workings of the social machine, there are other sights and conditions equally, if not more, appalling and more difficult to redress, caused by the inspiration of this liquid demon—sights and conditions so pitiable, lamentable, and horrifying, that many people of refined tastes and feelings and high sensibility, have been so shocked on seeing and contemplating, that it has preyed on their minds till the day of their death.

Let us endeavour, then, as far as we can, to clear our eyes of the blinding dust and dirt which time and self-serving sycophants with the beer barrel inspiration and oratory attempt, and on all occasions are so ready, to throw into them; and then, for a minute or two, lift the cover of this almost shocking machine, and try and take notice of a few of the traces of the fire and devastation spirit in other spheres than the public streets and roads of cities.

We find ourselves in a palatial edifice, a fit habitation for the first lady of the British empire, and see the family assemble round the board for dinner. This is the time and place when all are expected to look the gayest, most cheerful, and happy; when faces beam with love, and emit smiles which go to some hearts like arrows laden with love-contagion; and when each member of the family freely narrates the little, as well as the great, incidents of the day, which are discussed in the best of humour by all. But here all is still, cold, and reserved, as if a corpse lay in the next room; scarcely a word escapes from the lips of any; melancholy is stamped on every face, and the only sounds that break the stillness of the room is the tread of servants' feet. We look at one and then at another of the family, but all that we can see are looks passed and returned, evidently full of meaning to the initiated, but inconceivable and perplexing to strangers. In this painful position we venture to look again round the table, and now discover that there is a seat, and a principal one too, vacant. There is no hostess at the top of the table to smile on strangers, and to start and sustain conversation when it is like to lull, and all that can be elicited from any one is the horribly barren yes or no. We learn that the lady is indisposed and cannot come down; and we learn, too, that the least that is said about her indisposition the better. Alas! what

is the matter? What is this that writes sadness and unhappiness on all those beautiful and well-delineated faces, and seals up the spontaneous and vivacious lips of youth ever so full of loquacious mirth and buoyancy? Why, it is nothing less or more than the hydrate fire-spirit which had been allowed to take possession of the wife and mother of this family, and transform her from being God's educator to her family, and then to the world, to an infuriated devil-possessed human being, requiring to be locked into her room, under the constant care of a maid.

We are in another mansion, and when the dinner-hour arrives all are anxiously waiting the arrival of husband and father, who is late in coming from town. After waiting until the viands are to a considerable extent spoiled, and hopes entertained of his non-appearance, the bell at last rings, and we see a cab at the gate, out of which emerges the long-looked-for—but, good heavens! he is dyed in blood, and disputes the fare with the cabman, and pugilistic attitudes are assumed. We learn that he has broken the glass of the cab and cut his hands, and transferred the blood from them to his face, and the cabman and he dispute who is to pay for the repairing of it. He then finds his way with assistance to his house; and, half-an-hour later, reappears at the dinner-table. He has no sooner commenced dinner, however, than he finds fault with it and the cook, and, before proceeding far, throws the soup ladle at one of the servants, which just grazes his head, and passes through the window. He finds fault with everything on, and brought to, the table, and everybody round it but himself. It never, however, seems to occur to this hog that there is anything wrong with himself. The dinner being served *en famillie,* he finds fault with the meat and the carving knife; and in the carving of it carves his fingers, which puts him into such passion that he aims a second shot at the servant's head with the knife and fork, but, fortunately, both of them miss the target, the latter sticking fast like a dart in an oil painting on the wall.

The servants now leave the room, and let each help him and herself as best they can, regarding their own personal safety of more importance than serving others at the risk of their lives. They have not left the room long until water carafes, wine glasses, spoons and forks, are sent flying through the room like blinding grape shot. Wife and family now feel this atmosphere of water, glass, and pointed silver to be too dense and dangerous to breathe, that they escape for their lives, leaving husband and father to finish pudding and dessert as he likes. Sometime afterward we venture into the room, and find what remains of the dinner uneaten scattered through the room, and the more liquid parts of it pasted on the walls; and the most of the vessels, which at

one time held it, shattered in fragments on the floor, and the hog himself lying where he ate, with the last bite in his mouth, utterly insensible—completely mastered and thrown on his back beneath his own table, by the hydrate fire-spirit. What a painful sight to witness and contemplate! A virtuous wife and loving family admirably trained, who, with a proper head, are capable of making home an Elysian paradise—a home which might have been as a garden gorgeously ladened with verdure blossom and fruit, situate by the gate of a heavenly paradise—but, instead, is but a barren and sterile bleak heath by the gateway of hell.

We find ourselves associated with another family, and in it there is much to elicit commendation and admiration. Everything about the establishment is well-ordered and in its place; and everybody moves with such grace and precision, and occupies his and her sphere in the family circle to such perfection, that the social music resulting therefrom is really beautiful to behold and charming to listen to.

The children—a boy and two girls—are so bewitchingly fascinating in their daily frolics that you cannot help being in sympathy with them. The boy—the pet of his father, the darling of his mother, the constant companion and delight of his sisters, the sole care of a nurse, a governess, and, ultimately, of a tutor—is looked upon with such anxiety by his parents as to be made the special care and thought of their life, and is expected to become the comfort and consolation of their old age. In order to give him every advantage to attain a bright and successfull future, he is, after the governess and tutor tuition, sent to a high-class school, that he may have every opportunity of becoming all that education can make of him. Accordingly, to the high-class educational seminary he goes, and returns at Christmas and the summer vacation. From the reception he gets on these occasions one would think that the whole family's lives were bound up in his. During the holidays, all that you can gather from him goes to show that he has been no trifler, but a diligent and intelligent student of the languages, himself, and the phenomena around him.

But his time is at an end at this school. He has been introduced, and to some extent made familiar with most of the educative courses taught there; and, let us hope, given to know that he possesses an intellectual machine capable of vast attainments and results, and gotten a few important hints how best to use it.

He leaves this school with honours, and returns home for a time, and betters his acquaintance with his parents, sisters, and friends, as he is now much better acquainted with himself.

The time is now at hand when his college or university education is to begin; and off he goes, in the end of October, full of hopeful success, to Modern Athens, and matriculates for the curriculum of four years, still returning home during the holidays. Nothing particular in his behaviour arrests the attention of his parents, or friends, on his return during the first two sessions; he only appears a little more rude, and has learned a little slang talk; but these are considered merely something approaching to manliness. There is, however, a marked difference in his behaviour and in himself at the end of the third session. He is cold, indifferent, sullen, and shame-struck; he cannot look his parents in the face without blushing or turning pale; and his sisters' virtue and womanly grace are too much for him to look on without being self-condemned. By way of excuse for this melancholy, he endeavours to make his friends believe that he had been unwell and much tried with his studies; and this appears pretty plausible, for he recovers considerably from the downcast and debauched aspects before he is long at his father's house. The 1st of November, however, comes round again; and away he goes, for the last time, to finish his education, but alas! for his education, and himself too! He only attends the lectures during the first week or two with anything like regularity; and, during the remainder of the session, only a day occasionally.

During his third session he was introduced, by some of his fellow-students, to visit a liquor shop in the immediate vicinity of the university buildings.

At first he had no relish, but rather the reverse, for any species of the spirit to be had there, nor any pleasure in the company he now found himself amongst; but once having been introduced to the spirits and the company, he continues to pay occasional calls without thinking very much of the matter.

One night he and some of his newly-formed companions call as usual at the liquor shop, and having plenty of pocket-money—a most dangerous thing for young men to have, unless they have sense along with it—it is freely spent in the interests of the liquid fire-spirit and its agent, and get themselves thoroughly introduced to, and taken possession of by it to such an extent, that they have to be ejected from the premises, the spirit inspiration, as now demonstrated, being intolerable to those not yet so inspired. They betake themselves to the street, and go rolling along, yelling just like devil-possessed beings, shouting at almost everybody they meet "to join them in their spree," and dancing the street quadrille to perfection.

But the night-hawks are abroad, fluttering about the streets, and especially about theatres and other low places of amuse-

ment, in search of their prey; and from their ravenous instincts and experience, see at a glance that our young friend is lame on a wing, and of easy access. So forward the rotten, white-washed, carrion viper comes, and with her cunning painted smile and serpent voice addresses him thus—"Charlie, darling, you are right jolly to-night; do come with me, and we shall have a right jolly night of it." Strange to say, this slimy snake hits the nail on the head, and drives it home at the first blow, for Charlie is his name.

So away she leads him to her Stygian abode, "like an ox to the slaughter," and, good heavens! what a night follows for our victimised friend. The hydrate fire-spirit, now tenfold intensified—for such is the poisonous liquid used in these infernal mouths of hell—tormenting him from within, and this putrified, poisonous scorpion stinging and contaminating him from without, the most of the man has for the time fled, and little more than the body, in an insensible state, is left for this spirit-inspiring demon and flesh-devouring viper to gnaw at. Thus he is first maddened by the hydrate fire-spirit, and then well-nigh bitten to death by this contagious vampire and slimy slave of the devil, and thereby driven into a state of being which is only fit for a lunatic asylum or the grave. He had undergone this ordeal several times before his third session transpired, and as these nymphs of Hades, like the hydrate fire-spirit, vitiate the appetite and then beget and stimulate a false one the longer they are indulged in, he no sooner returns to commence his fourth session, than he returns to the bosom of the bituminous harlot, whose very touch is pollution.

If medical doctors would publish their diaries, the world would be astonished at the hundreds of young men who thus finish their education, and in so doing not a few finish themselves.

Our acquaintance returns home, when the session is over, in intellectual imbecility, moral insanity, and physical corruption, an emaciated shadow rotting on his feet, and as he crosses his father's threshold he casts a shadow over the whole house. He is now such a brutish and sottish monster, that although you cannot help weeping for, you cannot but loath. His behaviour and conduct, too, are such that he sends his mother to an untimely grave, breaks his father's heart, and shames and disgraces his virtuous sisters. And now we bid him adieu for time, and we are afraid for eternity. He continues dying day by day, for about one year and a half, and then passes away by being actually eaten alive by maggots. Yes, passes away like a rose blasted in the height of its blossom, but oh!—whither?

O ye hydrate fire-spirit, carrying liquid fire-poison in your

mouth, and corruption and death in your tail; and ye corrupted, whitewashed, viperous viragos of society, whose dismal abodes are the vents of hell, would to God that ye would glut and devour one another, and thereby consume, and pass out of existence, and cease to eat up with your insatiable maw the flower of our youth!

Licentiousness being such a detestable, abhorrent, death-bringing and hell-going disease, one would naturally think, even supposing it were only seen to exist, and carry on its ravages no further than the venereal wards of city hospitals, that the pulpit, the press, and the public lecturer would, notwithstanding the loathsome and horrifying nature of the subject, at times lift up their voices in terrible warning against this, the most disgusting and abominating, the most execrable and loathsome vice that bestial humanity is capable of bringing on themselves. The following extract exactly expresses our mind on the subject; and it being found recorded in a serial designated "The Study," and under the heading "Pulpit Illustrations," we need offer no apology, on the score of delicacy, or of outraging public morals, in citing it:—

"YOUNG, PERILS OF THE.—Ministers should not hesitate, in times like these, to show, with great plainness of speech, the fearful penalties of licentiousness. It is not an agreeable subject to handle. One hesitates to give occasion for the impression that those who assemble in the churches upon the Sabbath are in need of such preaching, because, indeed, but few do need it; and yet the truth ought in some way to be deeply impressed on the minds of the young. There is great need for knowledge on this subject. A worthy Professor in a Western College some years ago took a class of young men into the venereal ward of a city hospital, and pointed out to them wrecks of humanity being eaten alive by maggots. It was a most shocking lesson, and one which brought a shudder whenever, in after years, it occurred to the memory. He then delivered a lecture on the subject. Those young men were thoroughly guarded against her 'whose guests are in the depths of hell.' There is no vice against which God has enacted such severe penalties; none which society punishes with such implacable scorn; none which so destroys self-respect, and so breaks down moral character; none which is a more certain precursor of eternal death. And there is none which strikes with such ruinous effect at the foundations of society. It destroys the family relation, it blasts the home, and all that is sweet, and holy, and blessed in the sanctuary. It fills the veins of innocent children with its accursed taint, and if they survive, it is to bear a life of pain and loathsome disease. There is no vice, no crime, which so utterly lays waste all the fields of human happiness, and sows them so thick with the thorns of disease, disgrace, and bodily and mental suffering as this. The destruction of moral character is such, that the man who yields to it becomes ready for any other act, however mean, grovelling, or dishonest. The woman who yields to it becomes a foul, blasphemous virago; and after a brief career, not to exceed an average of five years, dies in anguish and infamy; or if, through God's grace, she pauses and retraces her steps, it is through a vale of tears and sorrow, wide as her life is long. 'That path takes hold on hell,' and one step in it gives hell a hold on him or her who takes it, which only the power of Almighty God can break. Whether we like the duty or not, it is a duty which the parent, the pastor, the religious press, and all who have the ear of the

John tries to get through these things as best he can, by punishing his stomach and subduing his feelings, but finds it terribly galling. This state of matters occurs every other day for years, by which time John's life is almost worried out of him. Whatever attraction wife and home may have had for him at one time, they have none now; and the course that suggests itself to him is to avoid them as much as possible—and, indeed, such a course need not surprise us, considering circumstances. Instead of going home now, when his day's toil is over, he repairs to the public-house in search of the comforts denied him at home, and there endeavours to bury his grief and sorrow with the intoxicating cup. Here he meets with others, who pretend to be similarly circumstanced, so far as wife and house are concerned, but evidently deeper in the mire of drunkenness and depravity. John, glad of any one to associate with, soon opens his mind and relates his sad position, after which some of his newly-formed acquaintances relate theirs, which seem almost identical with his own, and he very naturally thinks that amongst such he will find some congenial sympathy and solace to his ill-at-ease mind. Thus the poor misguided simpleton falls an easy prey to these drunken scoundrels, who loaf so much about street corners and infest numbers of the liquor shops. His newly-formed associates cling to him like leeches, knowing there is something to be gotten off him; and do all they can, at each time, to induce him to meet them again, when they say they will have plenty of money to secure a right night's enjoyment, and let wife and children go to the dogs. He continues his visits at the public-house, and never fails to meet his would-be friends, who seldom, if ever, have money, and begets an appetite for the hydrate fire-spirit equal to that of his wife; and of course the greater part of his earnings go to the interest of the fire-spirit and its agent. Mrs Ore is now made sober sorely against her will. She has nothing to bank, and her neighbours and the grocer have ceased to supply her with drink, as they expect nothing in return. John comes home late on a Saturday night, three-fourths under the control of the hydrate fire-spirit, and with very little money in his pocket. Mrs Ore is in a terrible state of passion at him for being so late and not sharing the drink with her, and still worse on learning that he has brought but little money. Consequently, she falls out with him in desperate vengeance, rails on him with her dreadfully unbearable tongue, calls him everything that is bad, and ultimately throws a piece of a bar of iron, which she has been using as a poker since the banking of the fire-irons, at him with such violence that had it struck him on a vital part, it would in all probability have ended his life.

This, with the inspiration of the hydrate fire-spirit, and the recalling to mind the dreadfully miserable state of things into which she has been the means of bringing him, so raises his anger that he passionately lays hold of her, and gives her a severe handling, and a blow or two about the face.

As soon as she can extricate herself from his grasp, she runs out of the house, bleeding at the nose, and acquaints some of her drunken associates, who used, along with herself, to drink the proceeds of John's hard-earned money, and are now inflamed at him beyond measure because he drinks it himself.

All these surround him in a minute or two, like as many cloven-tougued serpents vomiting fire. The police are communicated with, and John committed to their custody, the children and Mrs Ore's drunken companions constituting the witnesses. The case is presented before a judge of criminal justice by a procurator-fiscal whose sole aim seems to be to get convictions; and in order to obtain this, turns everything, actual and circumstantial, to account, and then craves for a conviction. This sagacious administrator of justice, without—mark this—*without* knowing anything of the character and previous history of the person at the bar, or the cause which led to what he now considers to be a "very bad case" of assault, sends poor John twenty days to beat stones, thinking, and that not very irrationally, that such a course is likely to satisfy his beating proclivity. John has no alternative but that of submitting to his fate, under taskmasters who make him beat, whether he be willing or not, or be beaten.

During the twenty days' stone-breaking, he gets so galled and exasperated at the thought of suffering for his wife's faults, and his indignation burns so fiercely, that he vows with solemn determination that he will yet be avenged of her, suppose he should go to the scaffold for it. His time is up at the prison stoneyard, and he is again at liberty to beat other things than stones; and returns to his house—we cannot say his home—but is sullen and evidently plotting.

He resumes work, and at the end of the fourth day, which is pay day, comes home considerably under the influence of the hydrate fire-spirit, and without any warning, or, at that time, provocation, seizes his wife by the hair of the head, batters her head with his hands, and kicks her body with his feet, dashes her head against the wall until he is exhausted, and then leaves her for dead. The police are again communicated with, but before they reach the scene of tradegy, John has fled, and is not again seen in that part of the country. Mrs Ore, after having revived a little, is, along with her five childern, removed to the poorhouse. This, which is but one case amongst many similar we

know—and no doubt hundreds of similar cases occur yearly throughout the country—is the beneficent result of the administration of that which gets the name of *justice* in this our so-called highly enlightened, refined, and cultured age of British Associations and applied sciences; Social Science Congresses, and the Repression of Crime, and Amendment of the Law, Philosophical and Literary Institutions, and Christian and Social Reformation Societies.

We shall select another instance from amongst the several we know. We do not know much about the history of the pair—the subject of observation here—previous to their marriage, nor for some years after it. We find the wife to be a virtuous and highly industrious woman, doing all she can with the means at her command to make her house a comfortable, attractive, and happy home; and the husband to be a drunken, lazy, and worthless fellow, who will neither work nor want. Several good situations had been, from time to time, secured for him through the influence of his wife's friends; but he is so unsteady, careless, and not to be trusted, that none will retain him in their service after a few weeks' trial.

Consequently, he ceases to bring in any money; and the poor woman, now with three children and another on the way, and the wolf at the door, makes many a hard effort not to allow the wolf to enter. She, with her own hands, industrious habits, and a little assistance and sympathy from her friends, manages to keep life in. But the worst wolf she has now to contend against is her own sottish, filthy, and cruel husband, who, when he does come home, comes from some slimy social den in an indescribable state of filth and vermin, such that contact with is pollution, and demands money, and, when it is not forthcoming, orders his wife or children to get drink for him. The woman, often terrified of her life, has several times been obliged to borrow money from her neighbours to procure drink for the selfish and unfeeling hog. When he cannot extort money or drink by his threats, he carries them into effect by beating his wife until she is black and blue.

This state of things goes on for years. The woman is of such a disposition that she would rather suffer death than that her pitiable condition should be known.

One afternoon, however, he carries his threats into action to such an extent, that two of his children, after having been kicked like footballs through the house, succeed in making their escape to an adjoining house; and, from their appearance, the inmates and others of the neighbours get alarmed, and go back to the house with them. Here they find the children's mother lying insensible on the floor, weltering in a pool of blood, and

the wicked, villainous, and inhuman monster of a father, bundling up the bedclothes, which he carries off to the pawnshop, and gets drunk on the proceeds. The police—the last recourse—are called in, and the neighbours induce the mangled and bleeding woman to consent that her husband be handed over to their charge and discipline.

This she at last reluctantly assents to; and soon after he is lodged in the police-office. He is brought before a court of justice, or, at least, what gets that name, and found guilty as libelled, and sent ten days to prison. This man, an unfeeling—unless through the flesh—shameless, slothful, and sottish scoundrel, takes well with prison life; it is just such a place as an insensible, sluggard scoundrel would wish—with liquor it would be a real paradise for such. The wife and children live in peace and safety during the ten days. This, however, is not of long duration, for the third week after the expiry of his imprisonment, he commits another brutal assault on his wife, and for this he gets twenty days' imprisonment—twenty days housing and feeding in what he considers to be a palace. About five weeks after being expelled from the prison, he commits a third assault on his wife and children, more severe than either of the preceding ones, and for this he gets thirty days. By this time he has come to know by experience that there is no way of getting a living so easily as in the jail; and that in no other house, public or private, peer's or peasant's, is the internal arrangements so regularly performed, and the temporal and spiritual needs of the inmates so well and punctually attended to.

The poor ill-treated woman, with life almost crushed out of her by vexation and disappointment, and thrashed out of her by her husband's hands and feet, having recovered a little, leaves the house with her children, so as to be out of reach of her husband's cruel treatment, and here we lose sight of them.

Now, we must frankly confess—and the longer we think and reflect on it, still confess the more—that we have never been able to see the sense in which imprisonment is punishment to those who are so inhuman, shameless, insensible, and brutish as the man instanced above.

Having once lifted the outer cover a little, and peeped in on the movements of some of the inner wheels of society, we shall, for a little longer, do our best to hold up the cover with one hand, and, with the other, endeavour to remove some of the whitewash, putty, and paint—so abundantly made use of by the hydrate fire-spirit agents, and shamming social machinemen—which, in spite of the constant application of these blinding materials, by the very best brushes and knives, in the hands of the most cunning artists, wear off the edges and corners, and,

too often for some, reveal the real. And, perhaps, amongst the several cities with which we are acquainted, Modern Athens will afford us the most ample material to work upon in this way; for, notwithstanding her historic reputation in greatness, and romantic palaces and towers of smoked sandstone, we know of no city where so many of the inhabitants are so fond of applying the putty knife, whitewash, and paint brushes, especially when the hydrate fire-spirit, its manufacturers, agents, or large consumers' interests are threatened with even but a shadow of danger; nor in which so many of those who profess to be teachers and leaders of the people post along, half asleep, in the old mustified and mummified ruts and forms, and display so much pompous and pedantic flunkeyism. Some of our public institutions may be rotten to the very heart, but so long as the internal cancerous rottenness does not show itself glaringly on the surface, or its effluvium ooze out through some of the apertures, all is considered right. When, however, it does show itself on the surface in livid forms and colours, or the stink becomes suffocating, there is a terrible amount of clamour and speechifying about it, and almost everything but the right thing is blamed for causing it. But rescuers are soon at hand with the putty knife, whitewash, and paint-brushes—and even poor man's plaster is known to have been used—and lay on layer after layer, until the livid forms are covered up, and the effluvium that makes your eyes emit water, stopped; and when that cannot successfully be done, paint the whole fabric with a new face. Hundreds of the votaries of the several departments of our rotten social machinery are at all times ready with their mud-brooms to plaster up the haggard rents and suppurating sores of their own or favourite party cliques. And what is still a worse feature in these hypocritical coteries, is that many of them assume the position of neutral mud-plasterers, and send their pastes to the world in the form of letters to the editors of our newspapers; and even editorial articles can be elicited, it would seem, in their favour. In this way, simple, unsuspecting, and unthinking people are duped, by mud being cunningly thrown in their eyes, so as to obscure the vision, with the semblance of facts.

To begin, then, where the real is to some extent shining through the putty, whitewash, and mud-plaster, and at other places not so thickly coated as to be impenetrable, we shall, in the outset, take notice of a few of the occurrences which are daily transpiring in the world around us, that are usually designated "accidents," or contingencies—*i.e.*, we suppose, unforeseen or unsuspected events, which some give the name of chance or fate to, and in this way account for, and get rid of, such phenomena.

Observing and thinking people, however, see no such thing, nor room for the existence and operation of such as chance or fate in any of the evolutionary processes of nature, nor yet in human thought and action. They come to understand that whatever takes place is the result of something which preceded it, and is itself the cause of something that is to follow. In fact, everything which occurs in the world of matter, and no less in the world of mind and human action, is part of an evolutionary process, which has an adequate cause, and an ultimate end in view, although, in many instances, it defies our most careful research and discrimination to know where it begins or ends.

A child, when crossing the street, is knocked down by a horse and van, which are being driven furiously and recklessly, and has an arm and leg broken. Another, under similar circumstances, is knocked down and killed instantaneously.

The cause of this is, that the drivers of these vehicles were at the time inspired by the hydrate fire-spirit, which had entered into them, dismissed their senses, and taken their places. Accordingly, we have men, horses, and vans, all reeling along the street, evolving the hydrate fire-spirit quadrille, and sending helpless and innocent children to the grave, or into decrepitude for what remains of their lives.

A girl is crossing the street at a place defined as a public crossing, and being a wet day, has an umbrella up, when she is first knocked down with a horse's foot and trampled on, then a lorry, which is attached to the horse, and coming from a hydrate fire-spirit manufactory, heavily loaded with spirits, passes over her, breaking her collar bone, dislocating one arm at the shoulder, and severing the hand from the other, and severely injuring the spine. The blind, insensible, stupified sot of a driver is as full of liquor as any of the casks in the lorry he is lying amongst, being unable to stand or sit upright. A woman, with a child in her arms, is crossing the street, when a horse and vehicle dashes along, and dashes the child from her arms to the street, and herself after it; and a few weeks after, her mangled body is laid in the grave. Here, as usual, the hydrate fire-spirit is allowed to hold the reins. A man is dancing the hydrate fire-spirit street quadrille, and in his reeling, reels on to the tramway rails when a car is passing, and when this spirit inspiration has left him, and his senses returns, he finds his legs lopped off—a rather practical penalty paid for dancing, and one which others would do well to take warning from. Another, similarly situated, is cut up by the car wheels in as scientific a manner as if it had been done in a surgery. A chimney sweeper, under the inspiration of this spirit, goes to the top of a four-storey building, and has no sooner reached the chimney stalk, than he takes the shortest

way down, and when he reaches the ground, there is only the body left, and it is divided into parts. A window cleaner, under the same inspiration, commences cleaning a window, and has no sooner begun, than he clears the window of himself, and descends until the railings inclosing the area retard his progress, and there he hangs by the jaws as if on a scaffold.

We leave the streets of our cities, and go on to one of the many iron roads, which, like network, encircle a considerable portion of the earth, with the expectation of escaping for a time from the dangers and horrible sights arising from the hydrate fire-spirit inspiration; but we no sooner enter the railway terminus, than we see the officials, who are to drive and guard the horse and cars which are to convey us, partaking freely of the same old eternally destructve fire-water spirit. We ask at the refreshment rooms for other species of liquids than the fire-water, and are asked, "what train do you go by?" We reply, and are then told that such as we desire cannot be ready before the train starts. If it do happen to be got, it is usually spoiled in the cooking, and four ordinary prices charged for it. We enter the railway car, in joy at the thought of being away for a time from the deafening clatter and blinding dust which incessantly roar and drift on the streets, and proceed all safe for about twenty miles, when all at once we are startled with a tremendous crash like thunder peals near at hand, and the next moment the car surrounding us is staved in, and a considerable part of it shattered to atoms, and we robbed of our senses. On recovering our senses a little, which were dashed and frightened out of us, we revive to such an extent as to be able, in some measure, to recognise ourself, and realise something of our sad condition. Our body and clothes are of a different colour than when we knew them last, but there are several marks about them which convince us that they are ours.

We look around and see a mound of railway cars, and plant, and human remains, reduced to *debris*, piled up on each other, and so remarkably arranged that suggest to us that we must have been transferred to another world, and a different order of things; and yet the sun and clouds are familiar to us, although the hills and valleys are not. We are in a dilemma, until parts of the body of a lady, who rode in the same car with us, appear in sight, and we wonder, with suspended breath, if there may be life in any part of it.

We make a desperate effort to go and see, and now discover our own helpless condition.

Both legs and an arm will not obey the mandate of the mind, and yet neither of them are separated from the trunk. We look around in something like despair, and on one side see the sloping

ground laid out with men and women's bodies in which there is no life, and on the other side those in which there is life, however little; and, alas, the body, or fragments of it, of the person who sat beside us in the car is amongst the lifeless. We feel pain in a manner never known to us before nor since, and yet it is not proceeding so much from the state of our own body, nor thought, as from what we see around us. Whilst this suffering is upon us, mingled with the cries and groans of those evidently in the jaws of death, we breathe a sigh, thank God that our body is not parcelled up and placed on the same side as the lifeless, and weep until our eyesight is blinded for those who are not.

This sad destruction of life and property is called a "Railway Accident," and is said to be caused by two trains attempting to occupy the same place at the same time; and as this cannot, in the ordinary course of such things, be, the one devours the other, and in so doing both are destroyed. But how, may it be asked, did these two trains come to be attempting impossibilities, and disputing each other's rights, in such a violent manner, as to which was to occupy the road, when such conduct is diametrically against every rule and order in their directory? One, it may be said, was late, and the other thought the road was clear; but this is mere evasion and delusion, and should not be accepted as a reason—at least as an adequate reason. There must have been some other cause preceding all this, which, if known, would satisfactorily account for the results. Do railway signal and pointsmen think that a train has passed a given place before it has actually passed? or do locomotive drivers think that signals are down when they are up, or white when they are red? Not, we think, when they possess and exercise all the faculties given them. When, however, their senses are confused and stupified, or driven out of them, they are quite capable of thinking and doing surprising things. The engine driver in question may not have been, in popular phraseology, drunk, but simply had been drinking; the man whose duty it was to signal the arrival of the train and turn the points, may not have been drunk—may not have had any drink that day, although few days pass without his having more than enough—but both these men are, as far as opportunity affords, constant drinkers; and in addition to this are mistimed in their hours of duty, and consequently take spirits, they say, to keep up the spirit.

Considering this state of matters, it requires no forced effort of the reason to come to the conclusion that that which preceded and caused, and adequately accounts for the sad disaster, is not far to seek. Whatever misrepresentation and evasion railway shareholders, directors, superintendents, and officials may cause to appear by the cunning application of the putty knife, white-

wash, and paint, and blinding eye dust, it is an axiomatic fact to all observant and reflective people, who make themselves conversant with the facts and circumstances of such, that it is the same old infernally destructive hydrate fire-spirit, which found its way into driver, signal or pointsman, and made things appear otherwise than they actually were; and so inspired one or other or all of them, that they hurled themselves, and many others for the time dependent on them for their safety, from the visible to the invisible. These are some of the incidents which have panoramically passed before our eyes; and so far as we or others are concerned, who look on things with a view to know the actual and true state of matters and their causes, very little putty, paint, or whitewash has to be removed. The truth is shining through only too transparently.

We might have gone on ever so long enumerating instances of this kind, which have occurred on the streets, roads, and rails; and when these failed, might have resorted to the seas and navigable rivers; but we shall now content ourselves, having simply referred to a few out of the many we have knowledge of.

That there are accidents resulting in loss of life, and destruction to property, which are not caused by drunkenness, we at once freely own; but, at the same time, we are confidently convinced, by a considerable number of years' careful observation and reflection, that at least eighty per cent. of all street, road, and railway accidents are attributable to the effects of the unnecessary drinking of intoxicating liquor. In contending for this, we do not mean to maintain that in all cases the responsible parties are incapably drunk, reeling mad drunk, or even in a state to appear under the influence of drink, to a casual observer, but only affected by it to the extent that incites them to act, or confuses their minds so to act, otherwise than they would have done had they not had drink.

There are a great many people who seldom if ever reach the worst stage of drunkenness, and yet they are rarely if ever sober—they are almost always in a state of mental stupor and nervous excitement through the incessant and excessive habit of drinking, and never in a state to be trusted nor depended on; for even when to all appearance they are sober, it is easily seen, when they are put to the test, that they want the proper balance of mind—the balance of mind peculiar to sentient and rational beings, when in their ordinary state—and likewise devoid of that mental perception, discrimination, and judgment so essential to all, and even indispensable to locomotive engine drivers, signal and pointsmen, and also to four-legged animal drivers on the thronged streets of our populous cities.

CHAPTER IV.

ALCOHOLIC DRINK, ITS POLITICAL POWER—A BREEDER OF CRIME AND A DESTROYER OF HAPPINESS. BEING DRUNK NOT A POLICE OFFENCE. POLICE STATISTICS NO CRITERION OF THE EXTENT OF DRUNKENNESS. THE LAW, HOW ENFORCED AGAINST DRUNKENNESS IN TOWNS AND THROUGHOUT THE COUNTRY. EXCESSIVE DRINKERS MORE IN NUMBER THAN IS GENERALLY THOUGHT.

BAD as what has just been narrated in the preceding chapter may appear, were these instances specimens of all the species of evils brought on society by the agents and agency of the hydrate fire-spirit, we might have some reasonable cause—as some who assume to be our teachers, guides, and leaders in questions relating to public and social affairs say we ought—to congratulate ourselves at the benignant thought that the state of things amongst us is not worse than it is. And, indeed, considering the demoralising and corrupting nature of these spirits, the facilities which at present are given for vending them, the great money gains accruing to the vendors therefrom, and the high rents licensed houses yield to the proprietor, it does seem astonishing that the state of society is not even worse than it is.

But the truth is—and those who have carefully inquired have found it to be so—that unless we can get initiated to some of the sinister party cliques, organised especially by the hydrate fire-spirit inspiration, which greases and moves so many of the wheels of the social fabric, we can never, to the full extent, know the evil effects wrought on society by means of this spirit. How many men are pitchforked into public offices—and, no doubt, private ones, too; but we are not at present concerned with these—and retained there, solely through the influence of the hydrate fire-spirit and its agents, because of their sympathy for and with the spirits and the spirit trade. Nowhere are there so many of this kind of appointments as where the spirit dealers' interests are concerned. Many of—in fact almost all—such appointments are disastrous in their effects on society, because those so appointed are usually totally unfit for the office assigned to them, and are merely tools in the hands of those who were the means of placing them there.

Public interest with such seem to be used as a cloak under which to work the self, friend, and party oracle, and the cunning policy with which this is accomplished is often admirable. How

many men can be found holding responsible public offices in virtue of their hydrate fire-spirit propensity, who, if they were dependent on their own capabilities would be found to be qualified for no office but that of an inmate of Craiglockhart poorhouse. Many of the hydrate fire-spirit agents are often ashamed to appear in public with all their black machinations to defend their interests; but they are constantly at work in secret places, planning and plotting, and winning adherents, and, at times, habilimenting with robes illiterate numskulls—sometimes in the form of policemen—whom they often succeed in placing into positions where the liquor traders' interests are concerned. How many of the municipal ward committees of many of our cities are composed of none other than hydrate fire-spirit devotees, who, when selecting a candidate for municipal honours, test them principally, and often exclusively, by their soundness on the liquor traffic.

If, on due inquiry, he is found to be explicitly sound on this point and a general consumer, he is declared to be "a fit and proper person" to represent them and the spirit at the Council Board. He may be conservative or liberal, tory or whig, independent or advanced liberal, or such a hybrid as a liberal conservative—perhaps may be such an one that does not know his own mind in politics, or in anything else; but if he is only an advanced liberal in advocating the liberality and unrestricted spread and comsumption of the hydrate fire-spirit, he is lauded and whitewashed by the liquor fire inspiration through the columns of our newspapers, that we have to shut our eyes and stop our ears from seeing and hearing corruption and falsehood claimed to be pure and true, and save our sensibility from being shocked at grovelling reptilian spectres in human form. Can any one name another agent that is so much employed in municipal and parliamentary elections in order to secure votes, or any other that is so powerful for evil, and exercises such a baleful influence on the blind, stupid, misled, and misgoverned mass of people who open their mouths as wide as they can gape, so as to catch all the bait and garbage thrown at them by the cunning and self-seeking social chaff and dust producers? Or is there any other agent that has exercised such pernicious effects on the political slaves, who by the million sell their votes for a glass of whisky, wine, beer, or brown stout, according to the tastes and status of the slaves, and by this means enable slaves—slaves to themselves, enemies to the country and the race, and destroyers of society and humanity—to sit in our local and national parliaments aping the external garb of a free and fairly returned British subject? We may have some conception of the forces which the hydrate fire-spirit agents can command, when

they are able to transfer the Government of the British Isles from one class of men to another, when they suppose that those in power are showing hostile attitudes towards their trade. How true it is that the spirit agents are "wiser in their generation than the children of light!" When the liquor dealers suppose that their own interests are at stake, there is nothing too mean, too black, nor too base for many of them to attempt in order to accomplish their purpose; and it is greatly to be deplored that they by far too often succeed in carrying their attempts into effect, to the great ruin of society.

Rather than be defeated, the spirit-advocates and all the hydrate fire-spirit fraternity have been known to take shelter in Pharisaic masks behind the Bible—a book whose teaching from beginning to end is diametrically opposed to the hydrate fire-spirit inspiration—and send forth its claims on their behalf in glaring pompous show, declaiming vociferously "The temple of the Lord are we." The State church upholders and adherents—especially those who eat her loaves and fishes—having come to see the great amount of machinery moveable by this spirit agency, and the innumerable host of slaves it annually enrols to recruit and swell the rank and file of its army, have not only identified themselves with it, but embraced it as a darling son, who, along with the stage, is destined to fight manfully for a continuance in the monopoly of eating the loaves and fishes of a pampered ecclesiasticism.

Glancing over what has been said, and also considering what we have daily seen passing before our own eyes, we really wonder and have grave doubts if there be a more destructive and corruptive, demoralising and dissociating, death-working and soul-destroying agent in the universe of things than this same hydrate fire-spirit. It surely cannot but be as palpable as equatorial noon-day to all sensible and observing people—people not prejudiced by self-interest indifference, nor have allowed their appetites and passions to pervert their judgment—who have carefully traced its course and effects on the individual and society, that its whole tendency is continually "downwards plunging" those whom it inspires "in pursuit of death."

We do not know if we have even yet seen the worst aspects and effects wrought in society by the drink spirit and its votaries. We have seen some of the channels through which they work, and thereby impregnate the whole social machinery with seeds which give birth to every species of evil and suffering.

We have already said, and still maintain the fact, that eighty per cent. of the accidents by street, road, and rail, resulting disastrously to life and property, are either directly or indirectly caused by the unnecessary use of intoxicating liquors; and we

now say that no less than ninety per cent. of all crimes committed in our cities and throughout the country are the direct effects of the unnecessary use of alcoholic liquors. Should any doubt the veracity of this, let them acquaint themselves with the annals of crime, let them attend any of our police or other courts, or ask the judge of any such court, or the officials who are the hands of the law, who, if they be at all intelligent and observant, not infrequently know more about criminals and that which incriminates than the heads of the law, and they will all invariably tell you that few come through their hands who are not there in some way or other through drink. If not satisfied with these, ask the victims themselves when they are under lock and key, where there is no disguise. Many say that the very worst and most dangerous class of criminals—thieves, pickpockets, housebreakers, garroters, robbers—are not drunkards, otherwise they could not so cleverly accomplish their light-fingered, audacious work. We will not maintain that many of the adepts to these trades are, when actually committing or attempting to commit such crimes, either incapably drunk or disorderly drunk. But watch the proceedings of most of them after having succeeded in securing their booty, and you will find that so long as the proceeds of the plunder last they are seldom sober. Indeed, many of this fraternity lie for weeks and months almost constantly stupified with drink, and become so vitiated and hardened by such a mode of living, that when the funds run out they get into a sort of despair. The appetite fostered by the liquid fire-spirit has kindled a fire within, which gnaws and torments to such an extent that drives to a state of daring and fearlessness which incites them to risk almost anything, even life itself, in order to obtain means to quench the lambent and insatiable flame within. The effects of excessive and habitual drinking give them such an idea of life that they will either plunder or die; and when caught at their villainous work, it is usually a sort of life-and-death combat before they will surrender. Many of them would as soon be slain as captured.

But what about the indescribable misery and wretchedness of thousands of our race, who give no account of themselves, their conduct nor condition, before any court of justice, and consequently no record to the world what they may have suffered, and are suffering at the hands of the fire-spirit? There are hundreds of the blackest, basest, foulest, and most inhuman crimes perpetrated by the agency of drink, which never see light, equally as bad, if not worse, than those which do come to light. There are men, women, and children subjected to the most cruel privation and suffering by some one closely connected with them being a slave to drink. There are thousands of families, of

the upper and middle class, who are deprived of all peace and happiness, and their personal safety rendered in constant peril, through some member of the family being in league with the peace and life destroyer. This class of people are gifted with a policy of concealing their ills from the world. But that there are such cases as these is only too obvious to all who penetrate beyond the outer strata of society, and look on the actual at work. How many of the first orders of intellect, men of immense mental capacity, intellectual penetration and brilliancy, have been lost to themselves and society by means of the intoxicating cup—how many men whose minds could grasp and comprehend the universe have been reduced to the level of the animal, with no range of thought beyond that of supplying the animal wants by means of drink—how many of the inhabitants of Great Britain and Ireland are suffering from the effects of drunkenness, how many of them are consumers of drink to any extent, and how many of them are drunkards—it is wellnigh impossible to say or know.

Police statistics, made so much of by some theorists, show us the number of men and women who were under the influence of drink when apprehended for any crime, and the numbers where drink was the sole cause of their apprehension; but these are no index nor criteria of the number of drunkards, the extent of drunkenness, nor yet of the numbers who might have been apprehended when in this state. Police statistics simply show how far the law has been enforced against crimes and offences, where drink was the sole cause, or where it was chiefly concerned, and certainly not the number of drunkards in the city, town or country; and hence there could be nothing more fallacious and misleading than to argue from such a basis, in proving or disproving the extent of drunkenness.

There is, however, one thing which these statistics are valuable for, and show very unmistakably, and that is the intimate connection between drunkenness and crime—in fact, not only the close connection, but the dependence of crime on drink.

One would very naturally think, judging from most lecturers, speech-makers, and newspaper correspondence on the drink subject, that drunkenness, or that of being drunk, was a statutory offence; but so far as we know, it is not, at least in Scotland; and we suppose the drink law in England will be somewhat similar. It is well to bear this in mind, otherwise we will be sure to be continually led into mistakes and misrepresentation when considering the subject. Drunkenness, nor that of being drunk, then, let us remember, is not a police offence, although it is a criminal one against morality and society; and the drunkard a social pestilence, an intolerant nuisance, whether it is cham-

pagne, brandy, wine, whisky, beer, or brown stout he gets drunk with.

We never heard nor knew of any man, woman, or child having been placed at the bar on the charge of drunkenness, or that of being drunk. We have, however, seen and known many who have been placed at the bar charged with being drunk and incapable of taking charge of himself, herself, or of a child—a horse, an ass, a mule, a donkey, and vehicle; and of being drunk and disorderly. Hence we see that the law, as it at present stands, does not constitute drunkenness, nor that of being drunk, a punishable offence, unless those who are drunk assume either of the above mentioned aspects.

Were that of being in a state of intoxication to be made a police offence, it would be one of the most delicate and difficult duties which these officials would have to perform, from the differences of opinion there would exist regarding the stage of intoxication at which one was liable. A medical doctor would also have to be present to examine the person charged, otherwise the law could not in any sense of justice be carried out. But we think that no man, nor number of men in their senses, would ever so legislate as to make that of being in a state of intoxication a punishable offence, so long as the intoxicated person did not become an obstruction on the street from incapability, or an annoyance to others.

We are not sure, however, but that in certain circumstances one is liable for being drunk or even drinking, as the law at present stands; but it is an exceptional species of drunkenness and drinking.

In the "Public Houses Amendment (Scotland) Acts, 1862," it is specified and declared, that "Every person found in a shebeen drunk or drinking" is liable to be punished. But we seldom, if ever, hear of any such offenders having been brought before a court.

If they were so, not only shebeens, but shebeen frequenters, would be greatly diminished.

Now, what might be the probable ratio of those who figure in police statistics, to those who take drink to the extent to be an annoyance to others, a disturber of the peace in a mild form, and a species of public nuisance—those who may be seen daily staggering and occasionally tumbling through our streets, holding on by railings, walls, and companions, but not liable to be taken into custody, as the law is at present administered? And what might be the probable ratio of those who, by means of drink, render themselves liable to police discipline, under one or other of the above heads, that are actually made to give an account of themselves and their conduct before the police bar? Before en-

deavouring to consider these probables, it may not be unimportant to let it be understood what state a person is in when we consider him drunk, as there are differences of opinion regarding what constitutes intoxication, and the state in which a man is before he is drunk, or when he is drunk.

When one takes drink to the extent that excites or incites him or her to act in any way different, either in speech or behaviour, than they otherwise would have done if they had not taken it, then are they drunk, but not in the worst stage of drunkenness, neither necessarily a drunkard, as that (drunkard) depends on the number of times the liquor is taken, rather than the extent at one time. The state in which a man is, when we consider him to be drunk, does not so much depend on the quantity taken into the stomach in a given time, as it does on the constitution and temperament of the individual, for one gets quite drunk on half the quantity another takes without apparently being the worse for the whole.

With reference, then, to the first probable ratio, we, after careful observation and consideration, are thoroughly convinced that there is not one appears in police statistics for every hundred that are affected with drink, and affects others in the manner we have already referred to. This conclusion may, perhaps, startle some, but we are sure it will make itself fully evident to all who care to take the trouble to observe and record the state of society as at present manifested in our populous cities, without taking account of what takes place indoors. Observant people will find that our estimate is rather within the mark than beyond it. We would just ask any one who may demur at this averment to spend the six hours intervening between 6 P.M. and 12 midnight of any Saturday, in the High Street, Canongate, Cowgate, or Grassmarket of Edinburgh, when the working and operative classes are in constant employment at full time—and we are inclined to think that Edinburgh is not worse than Glasgow, Dundee, Greenock, or Leith, nor perhaps so bad in this respect —and count, if he can, the numbers of men and women on the street—not troubling him to go down the closes, which are often choked up altogether—who are staggering, reeling, bawling, or fighting from the effects of drink, and we shall not be greatly surprised although he should find them to be more in numbers on that one night, than all those given in the Edinburgh city police statistics under all the charges where drink was concerned for the whole year.

And in reference to the second probable ratio—how many of those who are guilty of being drunk and incapable of taking charge of themselves, drunk and disorderly, drunk when in charge of children and the animals with vehicles attached, or without

vehicles—already mentioned, are actually brought before the police bar. We would estimate these at one in every seven or eight. This will be manifest, too, if attention be directed to the subject. This estimate, we are convinced from observation, is within the mark, but it is better in things like these not to tell the whole truth than to tell more than the truth. All who pass any considerable time on the streets of our cities, and take notice of what transpires around them, come to see that those who are apprehended on any of these charges are merely a few exceptions compared with all who are liable and might be apprehended. Here is a man who has lain in the gutter for half, and at times a whole hour, and during that time a police officer does not pass that way. The shop people, or others in the immediate vicinity, are a little annoyed at his presence in such a form; and in order to have him out of sight, or from sympathy, have him removed to their cellar or back premises, and there he remains until able to walk. A woman in a similar condition has lain for some time on the public street. A few female friends pass who know by experience what it is to be in her condition and the probable results, and drag her away with them. Men and women in this state may be seen by the dozen, dragged into entries, areas, and stairs during the evening and forepart of the night by the passers, simply to have them out of public view, or out of sympathy. We see men, and not infrequently women, going, or rather staggering, tumbling, and rolling along the streets nightly, in twos, threes, and fours, and sometimes in larger bands, falling at every few yards, knocking against window shutters and the street passengers, and at other times holding on by lamp-posts and railings, and roaring like infuriated bulls; but none of such roll into police statistics so long as they are able to *move on* by either rolling or tumbling, or to stand with the assistance of lamp-posts and railings, even suppose the statisticians are at their backs. A man is laid prostrate on the street by the inspiration of the hydrate fire-spirit, and a policeman tries to rouse him, but without avail. He cannot drag nor carry such a motionless piece of lumber; and suppose he could, it requires two people in Scotland to tell the judge, before he is bound to believe it, that a man lay on the street helplessly drunk. So away the officer goes for assistance. Sometime after his departure a man with a horse drawing a lorry comes past, who recognises the motionless object, and throws it on his lorry like a sack of flour, and drives away. The police official returns with assistance and finds that his bird has fled, and appears to be in no way disappointed at the flight. Another man is similarly circumstanced; and when the officer leaves for assistance, several people who see what is likely to follow, have the incapable removed out of sight, not so much

out of sympathy for the man, but to prevent the police from apprehending him.

We see a man and woman; both are helplessly drunk, and two officers of police in contact with them. Just as they are about to leave for the office with their freight, two individuals come on the scene and claim the bodies of the incapables, which are, of course, at once handed to them. Now we see that even when the police are present in sufficient numbers, at the right time and place, it is the last resource before they take incapables into custody. It is only when no other body will take them that they have to do it; for let a man be ever so incapably drunk, so long as he is in the company of another person who is capable of moving his legs, the law has no claim on him, as it at present stands. If there are one species of offenders more than another which police-officers have a dislike to convey to the station, it is the incapables; and from this it is not unnatural to suppose that every other means will be used before it is done, especially when it occurs at any great distance from a station.

Usually, before one gets absolutely incapable, he will have rolled and tumbled through several streets, and brushed several gutters with himself, so that by the time he comes totally to rest, he is in the condition of a scavenger's broom upon which there is not only mud, but the worst kind of filth; and although quite motionless himself, may be yet all alive and moving with vermin. But the female incapables are the most disgusting, from the fact that their clothes are not tied on so as to stick on all parts of their body, in all positions, as the males' are. For instance, when a person takes a quantity of liquor, which ultimately renders him or her incapable, the incapability comes on by degrees; and after having fallen for the last time, they are able to, and usually do, move their legs by kicking for a time.

Now it invariably happens that if a woman kick for any length of time after she falls, her clothes get displaced and gather round one end of her body, so that when the officer comes on her, he sees an object something like a two-handled brush, which had been recently employed in sweeping the street. These sights recurring several times in one night are puzzling to one who has not been reared in the atmosphere of the lapsed masses.

But we shall not further describe the disgusting and abominable sights which we have been obliged to see, for the recalling of them to mind makes us sad, and almost upsets our reason.

Further, how many people are there who, when they become helplessly drunk—and amongst these are to be found the world's *ladies* and *gentlemen*—hire cabs to take them home, or to some place where they are known. If cab drivers would take the

statistics of all such, police statistics would be numerically thrown into the shade.

It may be supposed that hackney carriage drivers do not drive people when in a state of intoxication, because their bye-laws say that they need not; but observation shows that the majority of them are more anxious to drive a drunk person than a sober one. It is only the more degraded and forsaken class, who find their way to police-offices, and there give an account of their drunkenness.

Perhaps it may be thought that the law is more strictly enforced against drunk and disorderlies than against drunk and incapables, but on observation it does not seem that it is.

Indeed, we are not sure but it is less strict, simply for this reason, that the disorderlies are not so easily laid hold of as the incapables. For instance, four men go into a public house, and an hour and a half after are expelled for this reason—they have spent all their money, got drunk, and are inclined to quarrel. After leaving the public house, they go along that street, and turn the corner of another, and here commence a brawl amongst themselves, which ends in a general fight.

A police-officer comes on the scene; but what can he do, single-handed, with four infuriated men, all, it may be, physically stronger than himself, and perhaps amenable only to brute force?

If he succeed in stopping the fight, dispersing the fighters and the crowd as quickly as possible, he does remarkably well; and what more in such circumstances could be expected of him? Who has not often seen a drunken brawl or fight going on in the street, when no sooner was the police announced, even at a distance, than the offending parties made off? Now this is rather the rule than the exception. It is only at determined fights, when the passions beat so high that nothing is thought of but how each can best knock out his opponent's eyes, or put him down, that police officials can get near enough to see the law broken, and then more than one have to be present, otherwise the case cannot be proved, nor, in some instances, the offenders apprehended. But how many drunken and disorderly squabbles have people seen, who live in cities and walk occasionally on the streets during the evening and forepart of the night, when police officials were on the scene, and did not apprehend any of the offenders, simply because they left off their quarrelling and disorder on being asked to do so.

Unless neutral parties are in some way aggrieved at the disorderly conduct, or the disorderlies complain against each other, or the case an exceedingly bad one, or a determined fight, police officials do not usually apprehend in such cases, unless the parties persist in the disorder after having been cautioned.

Of all cases where drink is the cause or concerned, those of men getting drunk when in charge of horses and vehicles, especially in the thronged thoroughfares of our populous cities, are the most dangerous; and hence one would be inclined to think that the law would be very strictly enforced against such. But here, as otherwise, observation and the knowledge of the facts and circumstances go to prove otherwise. It is only one of many that police officials can come in contact with, owing to the small number of officers and the large district allotted to each, and the means used to assist this class of offenders to elude the law. And further, compared with the incapables or even disorderlies, they can, by means of their vehicles, be soon out of the way. There are a great many carters, lorry, van, and cabmen daily on the streets, in charge of horses, who are seldom sober; they are steamed into a sort of stupor by the hydrate fire-spirit. They may manage to sit in or on their vehicles, with their backs posted against a rest; and suppose they are stupified to insensibility and almost stone blind, it is the rule that they are either not observed, or not considered so drunk as to be unfit to drive, suppose they pass under the notice of police officials.

It is only when they lie down in their machines, fall off them, or allow them to knock down some person, run into collision with other machines, or drive furiously and recklessly, that the police interfere. The greater part of the furious and reckless driving so popular in our city is attributable to the effects of excessive drinking. The drivers may not, in every instance, be in what is regarded the worst stage of intoxication, but assuredly, considering their position, the most dangerous.

They are over stimulated, and lose all caution, discernment, and judgment, and in this state dash along the crowded thoroughfares, fearless and regardless of results, flogging the poor dumb animal on the more sensitive parts, to an extent that the wales caused by the whip can be traced for hours after. We should like very much to see these drunken, reckless, and unfeeling donkeys who sit in human form behind the sagacious animal the horse, and so savagely treat him, harnessed and placed between the shafts of the same vehicle in which they flogged the horse, and themselves flogged in the same manner as they did the horse, for at least the distance of a mile. And further, there are a great number of carter, lorry, van and cabmen, always out of employment, and when so constantly loaf about street corners and liquor shops; so that when those of their brothers in trade in charge of animals and vehicles get drunk to such an extent as to be conspicuous, and a probability of their coming in contact with the police, these idlers are ever ready to take their places until they are out of danger—out of the reach of the police.

Hence we see that the chances of such appearing in police statistics are few.

If we take a glance at the rural districts of Scotland, we shall find that the law against drunkenness is much more laxly enforced than in towns, and must of necessity be so from the circumstances. In several of the northern and western counties there are many large districts six, eight, or ten miles from a police station, and not infrequently further from a policeman; and it would be difficult now to find a corner in our island so remote that liquor, in one form or other, has not found its way, and scattered its evils like fire-brands amongst the people. What can a police-officer do with an incapably drunk man or woman six or eight miles from his station? If such are on the public road, he may remove them to the back of the dike or hedge adjoining it, so as to be out of public sight and the danger of passing vehicles, and leave them there to impress their statistics on the grass or ploughed field. But the disorderly drunkards in many of these districts are not, on all occasions, so easily dealt with, for many of them often print their statistics on the officer's face when he is trying to pacify them. In several parts of the country there are fairs held several times in the year for the exchange of agricultural labourers; and on these occasions a great many of the labourers, and a considerable number of the farmers too, get drunk, and a considerable portion of both disorderly and incapably drunk, but few, if any, appear in police statistics. We need not, however, go either north or west, nor yet to fairs, for there is quite an abundance of these examples nearer home. In the county of Edinburgh, and, we think, in the parish of Temple, about a mile from the base on the north, and not far from the centre of the range of hills known as the Moorfoots, there is a water-pond being constructed for the collecting and containing of water for the city of Edinburgh. The several hundreds of workmen employed there are paid by the hour, and can, if they chose, have their money at the end of every or any hour. About two miles or thereby from the work stands the village of Temple, and at it there is a liquor licensed house. All about the work, and the whole way between it and Temple at almost every time of the day, but especially during the evenings and Sabbaths, the road is strewn with incapably drunk men who had been disorderly so long as they were able. Many of these men have little on their bodies but a few tattered rags and a coating of red clay which has dried and hardened on them, and, for the life of you, you could not tell where the rags end and the skin begins.

Now it is not at all likely that many of these cases will appear in police statistics; if they were, we should not expect to find

these men lying by the road, dike, and hedge sides. But what else can be done with them? The county authorities could not be expected to provide police accommodation for so many, unless they expected the water-works and the incapables to be continuous. This work, of course, is only a sample of others throughout the country.

Supposing now that every man and woman in the United Kingdom, at every time they got drunk, were recorded in police statistics. What would it prove? We could form no certainty from such of the actual number of people addicted to drink, nor who were apprehended on account of drink; for be it borne in mind that these statistics only furnish us with the number of times an offence had been committed against or in connection with the drink law, and not the number of people. One man in the course of a year may have been convicted ten, twenty, or thirty times, and according to the usual way of estimating statistics, this would be read as ten, twenty, or thirty men, instead of ten, twenty, or thirty offences of one man. Those who compile these statistics might be instructed by Parliament to record the number of offenders along with the number of offences.

Thus we see that in whatever way we approach these statistics, they are fallacious and misleading criteria to go by, in showing either the extent of drunkenness or the number of drunkards; and therefore we refrain from citing them at all as the, or a, means of showing the amount of drunkenness in a city or nation.

Since police statistics have failed to show what they may have been by some thought capable of, it is but natural to inquire if there may yet be any other means by which we might be guided to an approximate estimate of the amount of drunkenness and the number of drunkards in the country. Parliamentary returns show how many million quarters of grain are annually manufactured into alcoholic liquors, and some say worse than wasted; how many million pounds sterling are annually spent on liquors; how many million gallons of the several kinds of liquors are annually consumed within the realm, and the amount exported; but we know of no statistics nor statistician that has, as yet, attempted to trace out the consumers of the liquor, or to show their number. From this can be known the ratio of drink consumed to each individual in the kingdom, and by subtracting the number of abstainers, we get a step still nearer the truth. But after having done this, how many are there who abstain from liquors not enumerated amongst abstainers; and how many consumers are there to whom we dare not apply the epithets drunken, drunkard, nor intemperate, we cannot venture to predicate, nor are we aware of any means of knowing. The temperate or moderate con-

sumers of drink form, of course, the great majority of our nation; and it is just as right a thing, many say—and we have no objection in saying so too—to take drink within a certain limit, as it is to take meat; and those who take it thus are not to be branded with drunkenness, nor of being in league with drink any more than meat. Considering this—the amount of liquor consumed, the number of abstainers, the great majority of our nation who are temperate, and along with these, several years' practical observation and careful inquiry—we must confess that we cannot think otherwise than that the amount of drunkenness and the number of excessive drinkers are much greater than the most of people think—at least much greater than the people who speak, lecture, and write on the subject seem to be aware of; and unless a change take place either in the habits of many of our people, or by legislative interference, we need no prophetic inspiration to predict the future of our nation and many of its best institutions.

CHAPTER V.

THE PAWNSHOP A FEEDER OF THE PUBLIC-HOUSE, AND THE SHORTEST ROAD TO PAUPERISM—CUSTOMERS, DESCRIPTION OF. HOW LONG IS THE PAWNSHOP AND THE LIQUOR SHOP TO BE TOLERATED? WHAT CAN CHRISTIAN AND TEMPERATE PEOPLE DO TO KEEP LIQUOR TRADERS AND PROMOTERS OUT OF MUNICIPAL AND PARLIAMENTARY OFFICES? POLITICS, MANY PRINCIPLED MEN KEEP ALOOF FROM—SERIOUS ERRORS OF. ACTS OF PARLIAMENT, WHAT THEY CAN DO FOR MEN—NOT, STRICTLY SPEAKING, REFORMATORY. ALL TRUE AND LASTING REFORMATION MUST BEGIN IN THE INDIVIDUAL. AGITATION AGAINST DRUNKENNESS NOT ALL REAL. A CHURCH'S METHOD OF LICENSING PREMISES.

THERE is one branch of business legalised by Government which gives drunken and squandering people every possible facility to reach beggary and pauperism by the shortest possible road, and which considerably maintains the liquor traffic; and considering the misery and suffering it is the means of bringing on thousands of families, we think it ought to be made to give an account of itself—give a reason and explanation for its existence in our midst.

The pawnbroking business may have been necessitated—or thought to have been so—at one time, and possibly may not have been without its uses; but surely, considering the facilities which our country's institutions now afford for turning goods into money, no excuse can be offered in favour of its existence. Many say it is an excellent paying business; we do not doubt it. But just in proportion as it pays, it sustains the public-house, and degrades and pauperises its customers. It pays its owners, shareholders, and managers, and the public-house keepers higher, perhaps, than any other business—the liquor trade excepted—in the country; and affords the thief the most ample means of depositing his stolen property. If that which is pledged as a means of acquiring drink, and what the thief brings to it, were withheld, the pawnbrokers would, in less than one year, shut their shops, and inscribe "Ichabod" over the doors. That the pawnshop is a feeder of the public-house is but too obvious to all who have observed those who frequent it. In the venerable old town of Edinburgh there is a little square, with two accesses, forming the corner block, where two busy thoroughfares intersect, and in it are two pawnbroking shops and two public-houses. These constitute almost the only business in the square. We have stood in this square on a Saturday night, and the deplorable and haggard

spectacles that passed and repassed before us were enough to liquify a heart of adamantine stone. Access to both of the pawnshops is by a common stair, and on Saturday nights they are thronged like any ordinary thoroughfare.

Some bring valuables, and others such rags of wearing apparel that no one would give sixpence for all many of them have bundled under their arms and on their backs. No sooner have they deposited their goods with the pawnbroker than they hurry downstairs and enter the next door, which is a public-house. We have witnessed several of these, within a short time of one night, no fewer than three times at the pawnshop and then at the public-house; many of them falling on the stairs and passages leading to and from these businesses from the effects of drink.

Amongst the many who fall and roll about, may be seen young men and women, from fifteen and upwards, to old men and women evidently past seventy; and amongst all those who thus exhibit themselves, the old women present the most sickening and heartrending condition.

All that many of these old creatures have on their bodies are a tattered wrapper, and a shoulder shawl; and at the many parts where the cuticle is revealed, it presents a wrinkled and dried-up appearance, very much resembling a dried haddock, or a dead toad. One Saturday night, we made it our business to be in Pawnbroking and Public-house Square, and not long after entering it, a middle-aged man, with terribly tattered clothes, a haggard and emaciated appearance, made his appearance, and in course of time made two deposits in one of the pawnshops, and as many calls at the public-house; and appears the third time with something under his arm to deposit. After having been in the pawnshop for about ten minutes, he comes out vomiting execrations in a vocabulary we never heard before or since. The cause of this was that the broker would advance no money on what appeared to be a small bundle of rags under his arm. He left the square, and from a desire to know where and how he might live, we ventured to follow. After going through several streets and closes, and to three other pawnshops, where he was still refused money on his bundle of rags, he at last entered a close, and from the close to a passage, and from the passage to a stair, where you had to feel your way, there being no light. On reaching the third landing, we heard the foot of the object of our pursuit go on to a wooden floor, and exclaim: "Are ye there?" to which another replied in the affirmative. Then belched out volley after volley of oaths, something in comparison to what were uttered in the square, on the pawnbroker, who, he said, would give "nothin' on the coverin'." The wife, or a woman passing as such, replied in another volley

of oaths, which showed she was no amateur at the swearing, and finished by saying—"It served ye right for taking the coverin' off the bairns." We were anxious to see the interior of the house, but all that could be seen of it was what the small glimmer of light which came from the street lamp through the window revealed. After being on the spot, we were greatly disappointed at not being able to gain the sight and information we purposely came through so many streets, closes, and windings in order to acquire. We descended the stair, and not far off observed a small shop with tallow candles for sale. We purchased some and reascended. After some preliminary pretences and excuses being offered for our presence, we succeeded in gaining admission to the desired house, and by way of introduction, said we would leave the candles with them, as we did not require them longer. This, of course, was accepted. But we were well-nigh baffled after all, for the atmosphere was so vitiated, owing to the fresh air being so completely shut out, that the candle refused to burn; the small window being nailed both up and down. The superstitious, on being told this, said there must have been something diabolical in the house, and of course there was; but it was within the range of human ken to know how to cast out the pestilential demon, and admit the fresh air.

We, however, discovered a remedy close at hand. The fireplace was without fire, grate, or brickwork, and at the back of it, a small opening in the wall communicated with some other one's vent, through which so much air came as to keep the candle alive; and here we placed it. We have been in several houses of the kind before and since, but with one exception, we must declare that this one was the most wretched we ever saw. The crib of a place was only 8 feet by 9, and such that after removing your hat, you could not stand up without your head coming in contact with the ceiling.

The wife, a woman seemingly not passing thirty, considerably under the influence of drink, was sitting on a block of wood, which along with a three-legged stool, and a coarse poke with shavings of wood sticking through it, lying in a corner, constituted the only furniture that could be seen.

The poor wretched woman was not only drunk, but without a chemise, or anything on her body but a petticoat, patched with so many pieces of cloth of various textures and colours, that it would have defied you to tell which was the prevailing one, and a shoulder shawl wrapped about the upper part of her body. Her face on some parts was blue, on others black; and on several parts of it were cuts and tears, evidently inflicted by her husband's hands or feet, or some of her neighbours; and her whole appearance and circumstances presented such a spectacle

of poverty, suffering, degradation, and vileness, that one does not care to see often, for such sights leave impressions which haunt your mind like phantoms for years after.

The husband by this time was lying on the floor, swooning in the pawnshop and public-house spirit inspiration, in equally as deplorable a condition as his wife, as regards clothes and haggard appearance.

But oh! the poor children. Two of them are lying in a corner of the room, on the hard floor, with only some rags about their loins, and some lying loosely about them, half asleep, and we think not far from half dead. The inhuman monster of a father, who took the only piece of clothing which was spread over them, along with some of his wife's clothes, to the pawnshop, is now lying drunk with it wrapped about himself. A young child is crawling about on the floor, in rags and filth which are indescribable. Now we think that it cannot but appear to all who have sense and observation, and who have considered this subject to any extent, that the liquor traffic and the pawnbroking traffic are to a considerable extent dependent on each other. The one draws customers for the other, and both are benefited in a money point of view—and we presume this is the only kind of benefit they know of or care for—but individuals and families are ruined, and society disorganised, degraded, and burdened. We will not, however, maintain that the spirit shops could, nor would not live and thrive suppose the pawnbroking buisness were stopped; but we do most affirmatively maintain, that if the spirit shops were shut, the pawnbrokers would of necessity have to shut too.

How long are we to submit to such a state of things, and allow the hydrate fire-spirit agents, unrestricted, undisturbed, and unchallenged, to scatter their destructive, desolating, and death-working forces like fire-brands in our midst, and to build up and fatten themselves for a premature grave? How long are we to allow the cunning and designing, self-seeking and party-serving, to blindfold and make tools and victims of us, by the agency of this corrupting fire-fluid, which "biteth like a serpent and stingeth like an adder," and to sit in our legislative assemblies, aping the functions of "honourable members," and continually babbling fire-water inspired nonsense? How long are we to allow our pockets to be drained of that which cost us the sweat of our brow and brain, and which is the means by which we keep life in, to maintain a host of criminals and paupers, who are chiefly manufactured by the agency of the hydrate fire-spirit, and society's self and time serving maladministrators? How long are we, simple and child-like, to hold up our cheeks to the blind, insensible, and self-expedient smiters, who smite us with

drunkenness and oppression, society with corruption and degradation, and the nation with disorder, injustice, and moral pestilence? How long are we to be robbed of our honest, hard-earned money, and duped by scheming and shamming legislators, merely for the material benefit of a few thousand liquor traders, and a few political nobodies, who seem to care nothing for the sobriety, morality, and social order of the nation, if only they get their own sinister ends and purposes carried out? Have we allowed our sense of vision to be clotted up by the chaff and *debris* so profusely manufactured by those legislators and law administrators, who are still determined, come what may, to sleep along the old ruts and time-beaten tracks, and in their infantile blindness, to carry their provender on one side of the ass, and a stone on the other, to give the burden true equipoise, because their fathers and grandfathers did it before them; or have we allowed ourselves to be lulled asleep by the deafening pompous parade of this species of state cavalcade, continually circulating, but never going forward? If not, what is it that has so crippled us of late, and produced such a languid indifference amongst us, and even amongst the intelligent and thinking, who used to speak and act for us, with such a high sense of justice, honour, and responsibility, and who felt that the temperate, moral, and social condition of the nation were in a great measure laid to their charge? Some of our foremost legislators may still be heard echoing through the din and tumult of contentious and squabbling legislators, that "it is the duty of the Government to make it easy for the people to do right, and difficult for them to do wrong."

If it be, as is often said, that many of our magistrates and the present Government show a disinclination to allow any restrictions to be laid on the present mode of selling the hydrate fire-spirit, notwithstanding its destructive element, and the ruin it is bringing on the nation, can there then be nothing done by the true sons and daughters of humanity, who have the temporal, moral, religious, and social wellbeing of the community at heart, and conscientiously feel that they are, to a certain extent, their "brother's keeper," and in a sense responsible for those who are, in their blindness and ignorance, misled and misruled, to remove, restrict, or diminish the liquid fire demoniac inspiration, which is producing drunkenness, criminals, and paupers by the million, and sowing dissension, violence, and misery over the whole nation; and is destined before long to number our national morality, humanity, and glory amongst the things that were? Can there not be something done by the thoughtful, far-seeing Christian class of the community—Christian in thought, disposition, and deed, and not in white-washed Pharisaism—who are the mainstay of society, the

"salt of the earth," and the "light of the world," to keep the liquor traffic promoters, and the self-seeking and serving votaries, to a greater extent than hitherto out of municipal and parliamentary offices, and also the paid officials who are pitchforked into public offices by this class, in many instances with no other qualification than that they have a stomach which requires materials to grind down, and an insatiable thirst for drink, and are unable by their own exertions to acquire this, and in this way often carry things further than was intended or thought of?

We are convinced that not only something, but a considerable change might be effected, if all right-thinking and well-informed people, who can view things in the light of truth and justice, would only bestir themselves. It is easily seen that, by the keeping back and indifference of this class, the liquor traffic agents and the self-expedient servers are allowed to walk in and usurp the places of those qualified to govern. This, of course, is not greatly to be wondered at; for usually, when men of undoubted principles and good intentions offer themselves for such honours, a considerable number of the liquor traffic promoters are always ready with their dirt-brooms to throw the most unjustifiable ridicule and abuse on them. They can command the rostrum, too, and even the columns of newspapers, to vomit their filthy fabrications through, and paste their mud-plaster on. When their invectives are too dirty or personal for newspaper publication—but we question if anything is capable of being too dirty or too mean for the columns of some newspapers, especially when the dirt is thrown at men of conscientious principles—they hire cabs, and even lorries of huge placard dimensions, as a medium of publishing their puerile and fallacious personalities, and throw out their rotten bait and garbage to catch and victimise society's reptilian toads and frogs, which squat in the slimy infusorial gutters where newspaper sophistry is supposed to wield little or no influence. Many who betake themselves to this mean and despicable work have no character to lose; and hence intelligent and sensitive people, who have a character they do not want to lose, shrink from the idea of having themselves traduced and vilified before the public by a clique of society's all mouth, little brain, and less principle, and face every way but the right way, self and liquor schemers. Hence it by far too often occurs that these abusive self-seekers and liquor supporters are allowed to walk into office unopposed.

The contentious squabbling carried on by many of this class in connection with municipal and parliamentary elections always remind us of the table etiquette observed by the Anglo-Saxons during the ninth and tenth centuries. When the dinner-hour arrived, the nobles, their families, servants and slaves, all met in

the common hall. On a raised part at the upper end of the hall a table was set, round which the lord and his family and guests, if any, sat.

After they had been served, the servants partook of theirs in turn, according to their rank, and passed the joints of meat to the lower end of the hall, where slaves, dogs, and hawks fought and squabbled over the remaining fragments. It is the slave, dog, and hawk fraternity's place and conduct which a good deal of the elections of our civic and parliamentary legislators and would-be legislators recall to mind. It need not surprise us, then, that many men of upright principles and sensitive natures should detest squabbling with such a vile, mean, and morally insensible lot.

Hence it is just because of this that so many of these social slaves, dogs, and carrion eaters have not been kept in their place, which is, and ever ought to be, so long as they are slaves and dogs, at the lower end of the hall without table, that they have multiplied and increased in audacity, and are now squabbling for the bite before it reaches their superior's mouth, and sometimes ere it reaches the table. Some of these grovelling fraternity may have learned to carry their "belly dainties" from the table to their mouths by means of Sheffield cutlery without endangering their throats and mouths, but are yet truly in the worst condition of serfdom so long as they are slaves to *self*.

But notwithstanding all this—notwithstanding the number of political and hydrate fire-spirit slaves who sit in our local and national parliaments, usurping the place and functions of free men—there seems to be, if we feel the pulse of public opinion aright, a probability of a change taking place soon in the law of spirits. Some maintain that spirits are not amenable to law; that there should be no law or restriction whatever laid upon them, as it is said you cannot make a drunken man nor a nation sober by Acts of Parliament. But what if such sophistry should be solely the inspiration of the demoniac fire-spirit itself, which is ever zealous of its own? Of course, Acts of Parliament can never, nor never ought to deal with a man who can and does govern himself; but certainly they can deal, and ought to be carefully enacted and stringently enforced against those who can but do not govern themselves, and who, in consequence of this, become a disgrace, an oppression, and stigma on the national character. Observant and reflecting people know well that something much more radical and individual than Acts of Parliament is needed to morally reform society. Acts of Parliament only deal with people in the aggregate and according to a sort of mechanical rule, and such dealing is, never was, nor ever shall be reformative in the truest and highest sense. They may attain

an outward uniformity, but of inward regenerating and reorganising moral forces and agreement they have none. There is a chronic disease poisoning the vitals of society, and revealing itself in loathsome forms on the exterior; but all that Acts of, or actors in, Parliament have attempted for many a day, so far as we are able to read them, in the way of curing or alleviating such, have been merely the application of a little lotion and plaster to some of the ugliest boils and suppurating sores. To prescribe and apply an adequate specific that would strike at the roots of the disease, and eradicate it from the system, seems to be, in modern times, considered beyond the pale of Government legislation. You can get almost any amount of carefully prepared lotion, whitewash, and plaster through parliamentary legislation, but a radical specific to act at the root of evils, it will resist to the death.

We can compare the hydrate fire-spirit and its traffic to nothing better or more appropriate than a cancer set at the heart of society, which voraciously devours and vitiates the healthy aliment and vitalising forces supplied to sustain and propell the needed action. It first secretes and draws the salubrious and life sustaining fluid into its corrupting and insatiable maw, then transforms it into a putrid compound, which soon spreads to every tissue of the system, enfeebling and paralysing every nerve, muscle, and ligament, and in too many instances results in final dissolution. But the most shocking and astounding phases connected with this vitiating and death-working cancer, are that when the sensible and thoughtful men who see the cause and propose to level a remedy at the core of this tumorous eater, so as to expell it, or counteract its workings, the social quacks, who eat, live, and fatten on these cancerous accumulations, are up on them like as many cloven-tongued serpents, vomiting liquid fire with such fury, that compel them to escape for their lives, and to stay not in any part of the field.

Still, notwithstanding this deplorable state of matters, there are many of humanity's true sons and daughters in the world, and not a few of the former holding civic and parliamentary honours, who, like the Puritans of the Cromwellian period, know what is right—know of that which is better, truer, higher, and nobler than mere utilitarianism—and are determined to hold by that, come what will. These are unanimous in their verdict regarding the profligacy, criminality, and pauperism resulting from the practice of excessive drinking; the faults and inadequacy of the present liquor laws, and their mode of administration, to deal with drink and drunkards; and have made up their minds that the public mind shall be agitated, and no rest given to parliament and those who meet in Downing Street, until something is

done to prohibit, restrict, modify, or in some way or other alter the present form and practice. If, however, we expect Acts of Parliament to do for us what we ought to do for ourselves, we, judging from its present and past history, very much misunderstand the functions of national legislation, and our own duties. All radical, true, and lasting reformation must begin with the individual, by the contact and action of one mind on another, and then the action of each mind on itself, in the light of conscience enlightened, and reason exercised—each mind viewing its thoughts, motives, and conduct before the true and unerring mirror which reveals and reflects the character as it actually is, and demands submission and conformity thereto.

We sometimes hear M.P.'s, and would-be M.P.'s, when soliciting the suffrage of those whom they designate "working men," declaring what great and good changes they are to effect for them in things pertaining to domestic arrangements and comforts.

We are no politician in the popular sense, but would venture to say to working men, whoever they may be—(it is difficult to draw the line between working and non-working men)—that if their domestic arrangements and comforts depend on, or are to be regulated by Acts of Parliament, it will be a poor, cold, mechanical and formal thing indeed, not deserving the name of *domestic*. The functions of British legislation do not seem to be paternal, but rather a corrector of that or those whom the parent has spoiled. But people individually and in their associated capacity, and parliament, have each their own sphere and functions to perform towards each other and society in general, and beyond this neither should attempt to go, in questions affecting the whole, without consulting the other, in case they should do more harm than good.

We have had of late a great amount of sympathy and intelligent effort shown by interested and disinterested people, both private and public, in pointing out very distinctly and conclusively the prevalence and evils of drunkenness, and the inadequacy of our present law, or if not altogether in the law, in its mode of administration, to deal with the present state of drunkenness, and the habits of the drunkards. Amongst the many who are giving their earnest attention to this subject, are to be found those who are ever foremost in every good cause—churches, presbyteries, evangelistic and temperance societies, and others who meet together solely for the purpose of considering what can be done to remedy or alleviate the terrible evil, and to digest and mature measures that might be workable. These and thousands of others are doing all they can by using their influence, both by precept and example in every legitimate way, in order to

induce temperate habits, and persuade the drunkard, and those who have become profligates, criminals, and outcasts by means of drink, to give up the drinking and betake themselves to a course of temperance and usefulness. That such benevolent efforts have been productive of incalculable good, as a means of reclaiming the drunkard and the abandoned from a life of crime and the foulest degradation, is too obvious to need demonstration; and surely those who devote themselves to such work, sometimes at considerable sacrifice, cannot be too highly thought of. But let the philanthropic and sympathetic disposition be ever so active, zealous, and intense, it can only go a certain length; it can only deal with those who are amenable to moral suasion. There are thousands of the drunken, dissolute, and depraved class, that the best devised means cannot reach or penetrate; and suppose the reformer himself in person, and the means he has devised, both come face to face with them, little effect can be produced, as they are for the most part only sensible through the flesh—and other people's flesh is a domain over which we dare not exercise what we would often wish, unless through their minds. We are only at liberty to wield the bodies of others by means of their minds, and when the mind is impregnable or insensible, our best aimed blows are defied.

Should we attempt the control of others without their consent, we shall very soon know of it.

It is only within the sphere of the mind that the law of the land permits us to act; should we go beyond this, the law will soon be found to be rigorously applied to us, whatever our motives may have been. We might lay our hand on another's arm, and say you should or you ought not; but we dare not say, you shall nor you must not. We can say, you should or you ought not to take more liquor; but we cannot say you shall, nor you must not take it. Now, what we need is, that those who have the spiritual, moral, temporal, and social wellbeing of the community at heart, and have carefully and intelligently made themselves intimately conversant with all the facts and circumstances connected with spiritous liquor, its traffic and law, and its evil effects on a large portion of the community, should still further mature, combine, and intensify their considerations on the subject, and then press them through parliamentary machinery, which will give them a definite form and legal shape. In this way we might have the power conferred on us of saying to the drunkard, who is a slave to his vitiated appetite, you must and you shall not take liquor so as to be an annoyance to your neighbours, a public burden, a social nuisance, and a stigma on the human race. If Government legislation could be persuaded thus far, it would enable us to keep this class more within our

reach—to act on them from without as well as from within, and thus operate more powerfully on them, as we could approach them through the flesh—the only possible way of approach in many cases—when their minds had become impregnable, and thereby persuade more of them, or rather compel more of them, to betake themselves to a course of sobriety and morality.

What is the reason then, considering what has been and is being done by so many of the well disposed, that we have not been able to bear on the Government, even in small measures, in this way, and convince them, as we have convinced ourselves, of the manifold and manifest evils and injustices accruing from the liquor traffic? One thing is that the people are divided in opinion in this matter. That, no doubt, is true to a certain extent; but we are convinced that they are not so far divided in conviction as some think. It is, however, much to be regretted that neither the people's opinions nor convictions have been asked on this question, which appears rather anomalous in a constitution such as ours, where the majority claim the right, as they have the might, to rule. There are other obstacles in the way of a kind and in a place where we should have least expected them. We are fully convinced, from what we have knowledge of, that the agitative disapproval evinced towards the liquor and its traffic is not all genuine, although it may seem so to a casual observer; that in many instances there is a mean, despicable, hypocritical, and cunning selfishness pervading underneath a plausible surface. What influence is a minister of the gospel, and those who along with him compose a church, likely to exercise on the members and adherents who may be given to unnecessary drinking, or what on the general community, when there are found amongst them those who stand behind the bar of a public-house, vending spirits for six days of the week, and till within an hour of the dawn of the seventh day, which is the Sabbath, and on this day stand by the "plate" in church entrances, as the church and congregation enter, smiling and bowing courteously to their best six days' customers? And what about the sobriety, morality, and purity—not to speak of the spirituality—of the churches that nestle within their bosom those who at some time of each day of every year, for a considerable part of their life-time, have been drunk, and who not unfrequently come from the bosom of the harlot, and stand by the offertory as the people enter for to worship? Are these the people who are to suppress drunkenness, purify the church, and reform society with their declamatory whitewash?

Such cases may not always be known to the church in which they lurk, but the not knowing of them makes no difference to the fact.

Presbyteries do well to inquire into the cause and extent of drunkenness amongst the various classes, and to elaborate measures which, if carried into practice, might to some extent counteract the direful evil; but many of the members of presbyteries are not so consistent as we should have expected and have liked.

The action of several churches is not at all commendable, but highly reprehensible in connection with the liquor traffic.

What we have to lay to the charge of some of them is this—When it became known that a liquor licence was to be asked for certain premises in the vicinity of their church, the pastor and the members generally presented a petition to the licensing authorities, pointing out the unsuitability of the premises, the unnecessity of such a business in the place, and praying that the licence be not granted.

This, in some instances, has been done again and again, with good effect, and the applicant brought to see all his attempts rendered futile. Ultimately, however, the premises in question changed hands, and came to be occupied by a member of the church which opposed the granting of the licence.

Now, strange to say, the whole policy of pastor and church seems suddenly to change, for they sign a requisition, and present it to the licensing court, recommending the occupier in the highest terms, the suitability of the premises, and the needs of the locality, and praying that the licence be granted. Now if the evils attendant on and inseparable from drink be as we are inclined to think, and as we have heard said pastor and several members of the church declare, we must confess that we are unable to understand such a mode of procedure on the grounds of reason or justice—in fact, when fully considered, it is puzzling on any ground how a church should thus act—why it should be thought that the devil is less dangerous in the house of a friend than in the house of an enemy. We sometimes hear some of these ministers and their church "literary associations" dabbling with John Stuart Mill's philosophy, and, in their own preconceived and prejudiced opinions, seem to be convincing themselves and others that they are fairly analysing and representing it. The ministers, and some of the younglings in these associations under ministerial tuition, would convince you—if you are narrow enough and shortsighted enough to believe them—that they are rending it to pieces and reducing it to straw—that it cannot stand when subjected to the crucible of their subtle and penetrating intellects and severe criticism; and end by declaring it to be highly and intensely selfish, utilitarian, and irreligious—and we do not deny that it may be so in theory—at the same time they are *actually* guilty of committing an act so

mean, so selfish, and so utilitarian—if not selfish and utilitarian, we have hitherto misunderstood these terms—and so contemptible, that we are certain the mind of John Stuart Mill would have recoiled in disdain from; and surely such dealings with the hydrate fire-spirit cannot be covered with a religious face. It may, however, throw some light on the subject, and on the action of those in question, when it is borne in mind that she belongs to that section of the Church which appropriates the epithet "*Free*" to represent her characteristics. Church history tells how they laboured and suffered who in 1843 founded her by separating from the State Church, in order to maintain their spiritual freedom. What spiritual freedom may have meant to the fathers and brethren of '43, is perhaps not easily known, but what it means to some within the pale of the Free Church in 1877 is evident.

If ministers, and the lay members who take the management of churches, are manfully to face the vexing question of intemperance and the drink traffic, let them, for heaven's sake, be consistent; let them practise what they preach; let them bear in mind that "conduct hath the loudest tongue;" for by far too many of them have shown the world that

> "The voice
> Is but an instrument on which the priest
> May play what tune he pleases. In the deed,
> The unequivocal, authentic deed,
> We find sound argument, we read the heart."

CHAPTER VI.

PERMISSIVE BILL, ITS PRINCIPLES AND PROBABLE EFFECTS. TOTAL ABSTAINING SOCIETIES, OF WHOM COMPOSED—NOT TO DICTATE TO THE ENTIRE COMMUNITY WHAT LAWS SHALL BE MADE. INTEMPERANCE, EFFECTUAL REMEDY FOR. SOCIAL REFORMERS WILL NOT BE INDUCED TO BECOME VENDORS OF LIQUOR. POLICE BLAMED FOR WHAT THEY ARE NOT GUILTY. ILLICIT TRAFFICKERS IN LIQUOR, POLICE MODE OF DEALING WITH. TRUE PRINCIPLES OF REFORMATION. FORBES MACKENZIE ACT, BENEFICIAL EFFECTS OF. DOES THE LIQUOR TRAFFIC PAY THE NATION MORE THAN IT COSTS IT? MAGISTRATES AND JUSTICES, HOW QUALIFIED TO GRANT LICENCES. HOW MIGHT THE MAJORITY GET THE POWER TO MANAGE THE LIQUOR TRAFFIC? DRUNKENNESS NOT A DISEASE OF THE MIND.

SEVERAL intoxicating liquor bills have been of late elaborated by M.P.'s, with the assistance of others, with a view to be brought under the consideration of Parliament; but those of them—excepting the Act now known as Dr Cameron's, which has left things much as it found them, unless it be that the spirit dealer's "vested interests" have been recognised by it to a much greater extent than formerly—which have been under the consideration of the Legislature, were no sooner brought to the test than they burst like bubbles and vanished.

Amongst the several measures the country has heard of, which have not yet been brought to the point where they must either live or die, two—the "Permissive" and the "Gothenberge"—have attracted some attention.

We need not but in a word or two refer to either of these measures, as both are well known to those who are conversant with the liquor traffic question and political literature.

Without presuming to know in detail what may be contemplated in the Permissive Bill, we, from what we do know of its principles, would venture to say that we shall be very much surprised if it should become law, at least for a considerable number of years—perhaps never; and supposing it to become law to-morrow, we question if it would bring about the favourable effects we are desirous of seeing, or even the beneficent results its promoters claim for it. It would give the inhabitants of any district the power to not permit a spirit licensed house in their neighbourhood, and unless we misunderstand its objects, it would also give them the power to permit a hundred, if they were so disposed.

We have no particular objection to the non-permissive principle, but we have considerable to the all-permissive; for by it some districts might become all licensed houses, and this would breed and gather such a class of people in one neighbourhood, that the administration of the law—even the law of order—would become almost impossible. We have too many examples of this principle already in most of large cities. When a public-house licence is granted for premises hitherto not licensed, it invariably increases the value of the property so used, and decreases that adjoining it. A public-house at your door, either dwelling-house or place of business, seems to be considered by most people nothing better than an intolerant nuisance; and hence no sooner is one planted than all respectable people, more especially if they have families, leave the place, and are replaced by an indifferent class, such as believe in cheap houses, and ample facilities to drink, or those who must have cheap houses, and therefore must put up with the public-house nuisance, and thus often get contaminated on account of its proximity. So, whatever evils we have already in this way, the Permissive Bill would increase them.

Some think that this is exactly what is wanted, as it would enable nearly all temperate people to group together, and preserve the sobriety, amenity, and order of their neighbourhood; and the drunken and contentious brawlers would, as by the law of gravitation, fall together.

By this method fewer people, who wished to live in sobriety and peace, might be annoyed by drunken and squabbling neighbours, who live in an incessant broil, than at present. But taking all things into consideration, we could not approve of it; for we are afraid that such localities—localities in which the public-house abounded, and the population drunken, degraded, and demoralised, would get into such a seething mass of profligacy, villainy, and criminality—into colonies of the foulest dens of crime, blackguardism, and rascalism, that no respectable person would be safe to venture through without the greatest danger to his person and pocket.

The utmost efforts of the police, too, would be well-nigh put at defiance in such a pestilential atmosphere, where the most of the inhabitants would be under the inspiration of the liquid fire-demon and its dismal progeny of evils; and where the only law that would be recognised or regarded would be the law of brute force, licentiousness, degradation, and premature death. For this reason and several others, we disapprove of a permissive law that would enable people to set up colonies of public-houses in our cities. Let the public-houses be, by all means, reduced in number if possible, but do not place them together in half-dozens, but rather as far apart as possible, and in such conspicuous

places as the public may have the opportunity of observing how the law is adhered to by the licentiates, and when not adhered to by them, how it is enforced by those whose business it is to see the law carried out. As for the Gothenburg system, we think, and would hope, that the philanthropic and reforming part of the community will continue to look with disfavour and suspicion on it, more especially as it is advocated and supported by the liquor manufacturers and traders, who, of course, believe in the greatest possible consumption, and the greatest facilities to get drink, and the whole trade clothed in the world's *respectable* dress.

Some see no effectual remedy for drunkenness and all the black and base progeny of evils which follow in its train, than the total abstinence of the entire community, except for medical and some other purposes. We have no doubt, if such were possible, that if the nation could be convinced thus far, the beneficent results would be incalculable. It must, however, appear to most people, on the calm consideration of the question, that there is not the least probability, at least for a long period, and perhaps never, of the whole nation being led to believe in and practise total abstinence. This, we think, must make itself manifest to all who may consider the subject—the social habits of the people, the length of time the liquor has been used by the vast majority of the nation, the numbers who believe that it is just as right a thing to take drink to a certain extent—to any extent, so long as you do not injure yourself, any one dependent or connected with you, or annoy your neighbour, or even suppose you do injure yourself, if you injure no other one—as it is to take food, and the firm footing it has in this way gained amongst us. We may deplore this as we may, but such is the state of matters. Those, of course, who have convinced themselves and are endeavouring to convince others that total abstinence is a duty which all ought to practise, and especially all making a profession of Christianity, and the only effectual cure for drunkenness, are perfectly right to labour towards the accomplishment of that end.

Still we are not sure that, whilst insisting on all they can persuade to pledge themselves for their own good, or for the power of example, if they would combine with others who advocate less stringent measures than absolute prohibition—and prohibition it must of necessity be, if the entire community are to adopt total abstinence—for the whole nation, they would do more to assist in getting some measure passed into law. In this way something further might be attained in the right direction.

It cannot but be a great waste of time and energy, and a great amount of motive power unutilised or misdirected, the contend-

ing for that which must be admitted by all thinking people to be well-nigh an impossibility.

There is yet another measure which has often been talked of, and supported by a good many people, that is, to lay the whole liquor trade free from all restriction but police or some other equivalent, and grant licences to all who cared to apply and pay for them, who thoroughly understood the business, and whose character would bear the strictest investigation, and to take away the licence when the least infringement of the law could be proved. There are, no doubt, many objections to this system, but we are of opinion that if it could be carried out strictly, it would be found to be none worse than the present. But, of course, the present is not carried out as the law intends, either by those engaged in the trade, or those who administer the law. Some maintain that this unrestricted measure would ultimately cure itself, that only those who thoroughly understood the business, carried out the spirit and letter of the law, and dealt in unadulterated liquors, would be patronised to the extent that a profitable business could be carried on, and that the others would either be deprived of their licences, or have to give up business for the want of custom. Whatever objections might be taken to this measure, it must be owned that it would be by far a fairer mode of dealing, so far as the granting of licences is concerned, than the present, which is plainly a matter of pure favour, and not of qualification.

One feature of our licensing courts which must strike the minds of people very forcibly who are unprejudiced, and who would judge every case on its merits, is that in giving their vote for the granting, or not granting, of licences, some say "yes" to every case, and others "no" to every case. It is absolutely impossible that the merits of the case can be considered in this way. It may be a mechanical way of balancing party power, but a most contemptible thing in the eyes of all thoughtful and unprejudiced people.

Many seem to look with considerable disfavour—indeed, with something little short of contempt—on all, or at least a considerable number of temperance reformers, and more especially on total abstainers, whom they regard as a class of eccentric, weak-minded enthusiasts, who, from their bias and narrow-mindedness, are unfit for the fairly considering of any question. The lectures which many of them favour us with are said to be ill considered and worse digested nonsensical harangues; that the propositions they from time to time set forth as a means of stamping out drunkenness are entirely inadequate, highly absurd, even ridiculous and ludicrous; and from this set them all down as fairyland dreamers, whose dreams never come to pass.

nor enlist an interpreter. Total abstaining societies are said to be composed of those who, at one time of their lives, were drunkards, and some of them of the blackest type, who had lost all control of their appetites and become slaves to drink; and in order to reclaim them from their vicious and fallen condition, and enable them to resume command of their appetites, a power had to be imposed on them from without, as that within had been blotted out and ceased to act—they allowed their stomachs to predominate over their reason.

It does, indeed, look like the height of presumption for this class to come forward and assume to dictate to the whole nation what forms and habits shall or ought to be observed and practised, when we consider that the great majority of the community are temperate and self-controlling, and in no danger whatever of falling into the shameful and debasing condition of drunkenness, in which many of the members of total abstaining societies have spent the half of their lives. Nor is it reasonable, nor would it even be safe, that the whole community—the great majority of whom are self-governing, and walk according to the voices which speak from within, and the lights which shine around from without—should be subjected to a law on account of the drunkards who give no heed to voices from within nor lights from without, but simply follow the blind animal nature, to which they have added a vitiated appetite. It does seem rather absurd that we should be asked to walk in the light of other men's consciences, which may be only partially enlightened, on account of their prejudices, caprices, narrow-mindedness, or undeveloped and unexercised reason, rather than in the light of our own, which may be further enlightened and exercised—that the drunkards, and reformed drunkards, and the profligate, should have the power to say to those who are in harmony with the moral law, and in sympathy with the Divine law, and, in a sense, above human law, what laws are to be made and obeyed. Whilst admitting that these views of the subject are presumptive in the extreme, and excessively unreasonable, it is very unfair to set down the whole of total abstainers as a class of reformed drunkards, who have only the experience of such, who only know their own condition, and the means which had to be used in their own case before they could give up habitual and excessive drinking—as a class, who from their narrow point of view can think of no other means being applied to all, and who know nothing of the condition and experiences of those who have been always temperate, who can take, or not take, liquor as circumstances or disposition suggest. It is also unfair to classify all abstainers thus, because a great many of them have been temperate and exemplary men all their lives, but who, on account of the direful evils propagated by

drink and drunkenness, became so simply for the power of example.

They are so convinced that drunkenness is the most prevalent evil of our time, and the most detrimental to the moral and physical well-being of society, that it is the most powerful agent in the world in blinding and fortifying the minds of men against the power of religious teaching and the progress of evangelical religion, that it steeps millions of our fellows in criminality and pauperism, and millions more in demoralisation, degradation, and the worst kind of slavery; that it fosters and inflames a licentiousness, which sows and propagates itself in the most loathsome forms on the face of society, and carries millions of our men and women in the prime of life to the grave, walking on their own feet; that they have, in the name of everything that is pure, sacred, and dear to them, pledged themselves, once for all, that whilst the world stands, and they stand in it, they, God helping them, shall taste not, touch not, handle not that which has proved such a deadly and cursed weapon to their fellows. And surely we cannot regard such men and women with too much respect, for we are unable to see a more consistent, honourable, and unselfish course. Would to heaven we had more of it in the world!

But to return to our main subject. What is to be done in order to remedy and stop the growing evils of intemperance in our midst?

Are we to give up our endeavours in this as hopeless, because we are unable to carry our favourite measures into practice, because we are unable to convince the nation, so as to adopt them? Certainly not; for we can think of various measures, which are capable of proving restrictive and remedial, and therefore effective so far as they go. It appears to us, that if we are to have any fresh legislation in the laws of spirits, we must first recognise the diversities which exist and operate in each other, and even welcome and honour all differences of opinion, when there is honesty, consistency of purpose, and moral principle at the basis, bearing in mind that others have as good a claim on the public attention as we. And it will just be in proportion as we recognise these, it will just be at the point where the greatest number of diversities of opinion can be brought into unity, that legislators will see their way and duty to act.

We have already referred to one perfect cure for the intemperance of the nation, viz.—total abstinence for the entire community. But since this must be given up as hopeless, we shall have to turn our attention to some other course less absolute, and which is not beyond hope, as the nation will not be convinced thus far. Is there no curing of the national drunkenness but by

complete prohibition?—and this it must be if all are to become abstainers. Many are inclined to think that there is; and from the conviction that nothing so sweeping and absolute as prohibiture can be carried out, are prepared to accept, and assist in the bringing forward restrictive and modifying measures, as there is a probability of such being carried into law.

Theoretically, we can conceive of various cures for the individual and social drunkenness of the nation; but practically, considering our national constitution and all things concerned, we cannot see the possibility of an adequate cure being applied all at once, from the fact that the nation cannot be educated so as to accept it, or any other reform, but by degrees. The effectual cure for intemperance is certainly temperance; if we could be all convinced thus far, and agreed as to what that actually consisted of. It evidently has different meanings in different minds; it means one thing or course to one person, and another to another. In a community such as the British nation, we may set it down as an absolute certainty—considering the modes of thinking, and in reference to the present subject, the modes of eating, and much more so those of drinking—that uniformity in the habits and usages of the people in regard to drinking, any more than other habits and practices of long standing, is not tenable. There is, however, a possibility that we may yet attain to a state of society, when, although we cannot anticipate absolute outward or inward uniformity and agreement, there shall be something like agreement and conformity in regard to temperate habits being universally observed by each individual maintaining his freedom, and conforming in his own way to the law within himself, which shall be the law of an enlightened reason, whose modes of operation are always according to order, moderation, temperance and obedience, to all that is lawful and expedient. Every man and woman claims the prerogative, and defies any power, human or demoniac, to deprive them of it, to be the guide and ruler of their own life, and judge of their own conduct, and will continue to walk in this light; and who shall dare to interfere with their liberty, or condemn them for so doing?

Whilst holding all men and women who intelligently exercise this prerogative in the highest estimation, and doing reverence and honour to them, we would venture to suggest to all who take liquor to any extent, that, generally speaking, they would be and do still better to practise even greater abstemiousness, to err on the safe side.

Many say, give the liquor trade a more respectable appearance and standing, and get a more respectable class of people to become the holders of licences, such as would carry into full

effect the whole provision and spirit of the law; and we have no doubt that if this could be done, many of the worst features of the present state of matters would soon disappear. Others say, let those whose business it is to see the law carried out, and those who actually carry it into effect, see to it that the law is, to the full extent of its provisions and intentions, strictly and impartially administered—that they be more stringent and less partial in their dealings with licensed people, and the unlicensed who traffic in excisable liquors; and that when the licentiates do go knowingly beyond or against the spirit and letter of the law, let them be deprived of their licence without mercy.

But this, like many other things, considering our social state, is easier said than done. Respectable people, in the truest and highest sense (of course the world recognises a multitude of different kinds and degrees of *respectability*, yet there is, and that the highest, a respectability which it knows nothing of, which is inconceivable and incognisable to it), will have nothing whatever to do with such a trade—a trade whose prosperity is diametrically opposed to the physical, moral, and social well-being of the nation—a trade which breeds and fosters so much immorality, shame, suffering, poverty, degradation, wickedness, and premature death, and so completely debases the minds of those who freely indulge in it, and debars them against all possible endeavours to reformation. They would submit to the most abject and mean condition of things; they would condescend, if need be, to beg their bread; nay more, to die of sheer starvation, rather than receive a farthing which was the product of the body and soul destroying hydrate fire-spirit. Hence the respectable people will not be induced to become traffickers in that which must be admitted to be the greatest hindrance to all moral reformation and moral and social progress.

We are pretty well aware of the manner in which many of the licence holders have hitherto conducted their business; that the parties in charge of public-houses hold the liquor on their customers if they can be at all induced to take it, so long as the money lasts, even until they fall insensible by the side of their seat. From information and observation, we are of opinion that it is only too true that many of our publicans make the most of their money (profits) after they get their customers half drunk. With most people, when in this state, money is usually made to go freely; and the appetites and senses get so vitiated and deadened as to be unable to detect the quality and sometimes the quantity of the liquor supplied. Hence all sorts of rubbish may be made to pass, and we believe do pass at times, in this way.

There are a great many contraventions of the Public Houses

Acts and breaches of certificate transpiring daily, some of which, although a clear infringement of the law, are fraught with but little bad effects compared with others. It is, of course, a direct violation of the letter of the law, under any circumstance, for either public-house licence holders or licensed grocers to sell or give out excisable liquors before eight o'clock in the morning, or after eleven o'clock at night, or for grocers to supply drink to be consumed on their premises—a practice, however, which many of them carry on in a large scale, and have even an apartment fitted up in their back premises for the purpose—but all of these are, in our estimation, but mere trifles compared with the prevalent practice of supplying people with liquor whilst in a state of intoxication.

That this is done in a most heedless and reckless manner, to a very great extent, in the great majority of public-houses, either by the keepers or their servants, is an axiomatic fact to all who have observation, and have given the subject a little attention. There are, no doubt, considerable differences of opinion as to what constitutes a state of intoxication and the degrees of it one shall be in before he is to be refused liquor; but after making all reasonable allowances for this, there are a great number daily supplied with drink when there can be no doubt of their actual state. When people are staggering, or are unable to enter the liquor shop without holding on by the door and furnishings, and leaning against the counter after having succeeded in getting thus far, or are requiring the assistance of others, or have been rolling amongst the mud, and the saliva running from their mouths, all from the effects of drink, there surely need be no two opinions entertained regarding the actual condition of such; yet many in this very same state are supplied with liquor in the public-houses and also in not a few hotels. Now we at once admit that public-house keepers are often under other inducements in supplying people already drunk, than that of getting their liquor turned into cash, and the profits accruing therefrom added to their bank-book; for when people in this state are refused drink, there is not unusually a disturbance takes place, and when there are several, as there often are, of this class of customers calling at the same time, and in company, it seems to be considered by many of the liquor dealers the best policy to take the easiest way with them, and the one which gives the least trouble, by letting them have as much drink as they like to pay for. You may say, let the public-house keepers call the assistance of the police when they are imposed on, and threatened with personal violence and destruction to their property for refusing to supply drink, and they will sustain them in abiding by the law.

Public-house keepers, however, as a rule, do not care to call for the police to quell disturbances inside their premises, but as seldom as possible. Often when they would it cannot be had, as police officials are often wanted at more than one place at the same time. Still, after taking all this into due consideration, we are certain, from observation, that the law is very loosely indeed adhered to in this way—that it is not at all carried out as is meant by the law, as it ought to be, nor as it might be.

In a great many things it seems to be a convenient and even popular mode of thinking—at least with a considerable number of half-informed or misinformed people, and no small amount of the literature of some newspapers—to put the blame on some one or class, and exonerate the actual perpetrators and the negligence of responsible parties.

Young people, and sometimes old—old in years but young in sense—in their recklessness expose themselves to danger, and when anything seriously results, the boys or young gentlemen, or old gentlemen young again, and their parents or guardians, are freed from all blame and heedlessness, and all put on the police. Young lads get powder and amuse themselves with it; but not being acquainted with all its properties and capabilities, often get themselves singed with it, or some of their extremities blown off, and according to some newspaper philosophy, the police are to blame for allowing them to get the powder.

Some, during the skating season, get on to parts of the ice marked off by the police as dangerous, and go down; yet the police are blamed for allowing them. Others go on the ice after dark, when the police and all ordinary sane people have left, and get drowned; and of course the police are blamed. We wonder if the Government be aware that during the skating season at Duddingston Loch, near Edinburgh, the skating club, or other association of people taking the management of the ice there, get the service of the Edinburgh city police, and have over a dozen of these officials fastened into cork jackets, and made perform the office of water dogs in dragging out the reckless who go on dangerous parts of the ice and go down. This duty is no doubt executed in protecting life, which is the principal function of police; but we make bold to say it is a mode of protection not contemplated by the law. The Galashiels magistrates, in their ignorance, thought they could use the members of the police watching department in extinguishing the public lamps, until some of the officers, who knew better, taught them otherwise. Now, extinguishing lamps is not such a deviation from what is embraced in guarding, watching, and patrolling, as that of being harnessed in cork, and performing the work of a water dog.

Were the inmates of the Blind Asylum to be treated to a gala

day on the ice, we could see the reason for the presence of the police or other guides. We should certainly blame the police for allowing a blind man to drive a horse and vehicle through the streets, or to be run over on the street in the presence of these officials.

But, evidently, skating material is more precious than ordinary human material, and as blind in their individual and collective capacity as the inmates of the Blind Asylum, when the guardians of our city have to be drafted from their posts to a locality, properly speaking outside the city limits, and made perform the office of retriever dogs for their safety.

With a considerable number of half-alive people, none are so precious, in the social constitution, as the dilettantes—the wasters and non-producers—the litter makers.

Others get drunk and go out after late, and fall into areas by the side of the pavement, and have their legs broken, their heads cut and fractured, and occasionally life lost; and here the police are not only blamed for allowing this, but of actually doing it—of taking the life from men, and then throwing them into areas.

How any man, considered to be sane, should take this view of the subject, has been, and will ever remain, a riddle to us, which no one can rede, on the grounds of truth and reason.

But it appears to please the public, and *to pay*, otherwise newspaper philosophy and logic would not be so lavishly baited with it.

Sottish men and women get poison-drink at shebeens and some licensed houses, and become a public nuisance, and a social and national scandal, and the police are blamed for it by the newspaper police, who sit in studies or other isolated inclosures, aside from actual life, unless what they gather from books or other newspapers, which, not unusually, represent the state of things differently than they actually are, and elaborate their puerile and petulant imaginations or notions according to a mechanical mode of thinking and arrangement. They seem to imagine that because we have a government and police, there should be no crime, forgetting that so long as society is in its present state, crime will continue to be committed, and that government nor police never pretend to guarantee the absolute prevention of crime, simply because it is impossible with our present constitution and arrangements. It is, however, a great consolation to have some one, or class, to blame for our heedlessness, recklessness, and negligence; to have some back broad enough to place all our faults on, and more especially as it finds favour with a number of senseless, short-sighted stupids, who have no minds of their own, and hence swallow all newspaper garbage as they would do Dr Gregory's mixture.

Considering this, we are prepared for the police coming in for a large share of blame—as the parties who are to blame for a large amount of the breaches of certificate, illicit traffic in the liquor trade; and hence for the intemperance of the nation. We will not in the least attempt to free the police from whatever blame can be fairly laid to their charge.

It is in many cases no doubt rather a delicate and difficult matter to prove breaches of certificate, not so much that there is any doubt about the law having been infringed, but from the difficulty which police officials have in seeing such actually being committed, and the reluctance, even determination, of most of those who have had the liquor supplied in the illegal form, to resist all solicitations to tell the truth. Whilst admitting all this, and many other things connected with the administration of the law here, we cannot, on fair and reasonable grounds, exculpate the police from all negligence and blame in this matter. We occasionally hear of publicans and licensed grocers having been dealt with for selling or giving out liquor from their premises before and after the specified hours, and hotel keepers for supplying other than *bonâ fide* travellers on Sundays. Five, ten, or fifteen minutes before or after the time, is, of course, a clear violation of the letter of the law, although it may not be in every instance so in spirit; and it is perfectly right that those who so transgress, should be smartly dealt with.

But, as we have already said, judging from a moral point of view, and the effects produced on the purchasers, such offences are of little harm to individuals or society, compared to that of supplying drink to persons already drunk.

We seldom, if ever, hear of licensed parties having been dealt with for supplying drink to people when in a state of intoxication, and certainly this cannot be for the want of opportunity; for we are convinced from observation, that for once that the law is broken in all other forms, it is a hundred times in this way, by the majority of our public-house keepers, and the disreputable hotels which do their principal business on Sundays. If the practice of serving people with drink after they have had all that they can carry were stopped, much of the worst phenomena of drunkenness, as exhibited on the public streets, would disappear; and considering its prevalence and mischievous effects on a large portion of the community, it cannot but appear remarkable to many why it should be done to such an extent, since it is strictly forbidden by the law. Who, may we ask, are the most to blame for this state of matters? Is it the licence holders, who are granted the licence only on condition that they abide by the whole provision of the law, and carry into full effect its whole intentions; or the police, who are laid under solemn obli-

gations by the Government, local governments, and the general community, or who, if they should forget or overlook all this, should, for the cause of justice, truth, and righteousness, for the sake of the confidence reposed in them, and the public interests deputed to their protection and keeping, abide faithfully by the law, it would, from our point of view, be somewhat difficult to say. That both are to blame, and equally guilty, when the police connive at the licentiate's negligence and wilful and open infringements, there will be no great difference of opinion. With reference to the illicit trafficking in liquors, or shebeening as it it otherwise called, we would be inclined to think that the police are solely to blame here, or else that the law is inadequate for what it aims at; for this reason, that the traffickers have accepted no conditions, and are under no obligations so far as this is concerned—they have been intrusted by no one who claims the right to intrust with public interests, and therefore are amenable to no law of contract. It is merely money they want to make, and to give the least possible for it; and by violating the law in this way, and evading the licence, they perhaps do not regard it as a serious form of crime, as they may consider that spirituous liquors ought to be like most of other commercial and marketable commodities, free to all to deal in, without licence. If this were all the length it went, we should not have so great cause of complaint—if it were merely the breaking and evading of the law that we were to consider, apart from the pernicious effects produced on the people by the quality of the liquor usually dealt in by this class of traffickers, and the supplying of it to those already drunk, we should not be so alarmed at its prevalence, nor so loud in our condemnation of those who are employed for its suppression. We do hear of the illicit traffickers being occasionally dealt with according to law, by having a fine of £7, 15s. or £30 imposed on them, apart from the excise penalty, which may be considerably more. There is one thing, however, which deserves special notice in reference to the police mode of procedure here, and it is this, that a considerable length of time is almost always allowed to elapse between the convictions for these offences. If you hear of any party having been convicted for shebeening to-day, you may set it down as a certainty that you will not hear of the same individual again, for the same offence, for three, six, nine, or twelve months. Now it is not at all that the traffic is stopped, or even diminished; for if there is one thing more evident than another to those who give attention to the manner in which shebeens and brothels—brothels are all shebeens, without exception—usually carry on the illicit traffic, it is this, that immediately and for some time after a conviction is got, the individuals convicted carry on the illicit selling much

more persistently than before, and of course to a greater extent.

We need not be surprised at licensed parties claiming "vested interests" and "compensation" if they are to be deprived of their trade—and their trade is the means by which they live—when unlicensed parties in this trade claim it, and in such a practical way, by compensating themselves for the loss sustained by police and excise fines, by prosecuting the trade still further after each conviction. Now it would be much easier, in the majority of these cases, to get a second conviction after a first, a third after a second, a fourth after a third, for illicit selling, a day or any day, more especially Sabbaths, for a month, and in some cases ten, after any such conviction, than when a longer period elapses. Why this is not done several excuses may be and have been given, and more may still be offered; but no sufficient reason can be given that would bear anything like a sifting investigation by any intelligent mind familiar with the facts and circumstances of the trade, and the powers conferred on the police for coping with offenders of this class.

It would appear to be in the following way that the law is usually administered against shebeening.

When money becomes plentiful with reputed shebeen keepers, you may expect soon to hear of some of such having been fined £30 at the police court. When it is supposed to be plentiful, but is not, and a sale can be proved, the guilty party often eludes the police, and keeps out of the way until the money can be raised, and then almost, if not in some instances altogether, gives himself or herself up.

After having paid the fine, or rather after the police visit when the sale was proved, the selling is pushed on as far as possible, and the liquors adulterated to a still greater extent, in order to make up for the loss (compensation), and this is done so glaringly that it cannot be but seen by the police located in the district, and those who are specially employed in detecting this species of offences. Yet they appear to take no cognisance of it until a considerable time has elapsed, and a probability, in the case of a sale being proved, of the money being forthcoming to pay the fine. If shebeen keepers were dealt with twice or thrice in the course of eight or ten days—and it would be quite easy to do so as the state of matters is at present—it would very soon diminish, and ultimately stamp out the pernicious traffic, as the fines could not be paid in so short a time. It is but a natural conclusion to arrive at, and we think it is the true one, judging from the way that the law is administered against shebeens, that instead of stamping out or diminishing the illicit trafficking in this form, there is a pressure put on it, in order to

extort money, which cannot do otherwise than increase the sale, as money has to be raised to pay the fines. It has always appeared to us—and we think we look from a standpoint which enables us to some extent to see and know what might and could be done—within the sphere of the possible to stamp out shebeens from our midst, with the exception of those which are brothels too (of course the law is omnipotent, and may yet stamp out brothels, although it can never stamp out the moral depravity which causes them) by the judicious application of a little more tact, intelligence, and shrewdness on the part of the officials who are deputed chiefly to that duty, than is seen at present, and less familiarity with shebeen and brothel keepers and their drink than is seen at present.

But this evidently is not the object in view with those who at present administer the law and deal with the traffickers. It is the greatest amount of money and the greatest number of convictions that seem to be the only object and motive which actuate the most of police officials in dealing with this trade. Indeed, this may be said to be the sum and substance of their dealings with all criminals and offenders, which is certainly a most pernicious one when fully considered. The stamping out of the illicit traffic altogether is, we are afraid, a thing which the police never think of, and many of them would be sorry to see.

The sobriety and reformation of the community is a thing which not one in a thousand of them ever dreams of. Whether the restricting or the stamping out of this traffic was the object the framers of the law had in view when considering this subject, we cannot venture to say; but this much we shall say, without fear of contradiction, that those who enforce it do not entertain the idea of either restricting or stamping it out.

The giving of the liquor trade a more respectable status, and the granting of licences only to principled people, would undoubtedly bring about some favourable results. But as we have already said, respectable people will not be induced to become vendors of that which they regard as the greatest obstacle in the way of reforming the masses. What then might be done by the more efficient supervision and surveillance of police being brought to bear on the trade in order to more strictly enforce the law, and see that it is carried out by the licentiates as the Legislature intends? Much *might* be done by police; but when we come to consider what *can* be done by them, judging from what they *have been* and *are doing*, we have to hesitate and consider. It must be borne in mind that police officials, like most of other people, are not all beyond the possibility of falling.

It is to be feared that more of them, in all their grades, fall

oftener by means of the inspiration of the hydrate fire-spirit than any other class of people intrusted with responsible public duties. And this is not to be wondered at, because the temptations and inducements they are exposed to are tenfold more than with most of others. If a policeman be at all disposed, or can be induced to take liquor, he can have it as a gratuity, and when taken to any considerable extent, he will be liable to be imposed on, and endeavours will not be long in being used by those whom he, in the execution of his duty, may have to deal with, to bribe and corrupt him by means of drink. If he has fostered an appetite for drink to the extent which many do, it is approaching on the impossible to resist when what is so ardently desired is offered. If liquor will shut a policeman's eyes and mouth, he will soon be both blind and dumb. If he is drink proof, he may expect no small amount of annoyance from those he is officially associated with, especially in large cities, and from a considerable number of people he will daily have to come in contact with. The drinking and drunken policeman seems to be considered by most people he officially comes in contact with, and those he meets on the streets, as the right man in the right place; and those who are not drink inclined are not long in being told that they are no men at all—not fit for being a policeman.

Something of the same idea seems to be entertained by most of the superior officers of police. The temperate and principled men, cannot, of course, be trusted with the schemings and plannings of a partial and corrupt officialism.

But the corrupting, and, to a considerable extent, the controlling of some of our police forces by means of the hydrate fire-spirit inspiration need not at all astonish us, on a little reflection. A trade that can change the government of a nation can do a mighty deal with those who come directly in contact with it in the way of enforcing the law which regulates it. If you can turn a man's head, you need not despair of his hands and feet.

Some say, *but* the police are paid officials, and are bound, as they are commanded, by the law to enforce all the law's provisions without respect of persons; that order and conduct are the criteria by which they are to measure every man, whatever governing body rule; and they could not surely be influenced by liquor, since they are precluded from taking drink when on duty or in uniform, or of entering a public-house for that purpose; and further, that the public-house keepers accept their licences on condition that they shall not serve policemen with drink when on duty or in uniform. This is true; but be it borne in mind it is only so in theory: the reverse is the practice otherwise—supposing we did not see all the grades of them repeatedly

served—where or how could so many police officials, that may be seen from time to time staggering through the streets, get the drink? We know that public-house keepers, with but very few exceptions, and many of the licensed grocers too, are as willing to serve police officials on or off duty, in or out of uniform, as any other class; and not a few of them are much more so; and that several of them will accept of no money from many police officials.

Many of the licence holders seem to consider it a great privilege to be permitted to serve any of the superiors of police, or any who wear any badge of distinction, and are only too glad when they will accept of it in any way; and it is to be feared that some of them accept of it in more ways than one.

The law forbidding police officials not to take drink when on duty or in uniform, or to enter a liquor shop for the purpose of getting drink, and the licence holders from serving police officers, is not only a dead letter but an absurdity. To frame and pass a law, and keep it in force, which is broken daily and hourly by ninety per cent. of those to whom it applies, is approaching on insanity. No moral offence is committed either by the policeman or publican, when the officer is served with drink at the bar, and leaves the premises immediately after. Were he to go into a box or room and pass time, then we should say that he and the licence holder are doing wrong. If public-houses be established chiefly for the refreshing and convenience of travellers, then police officials have the most legitimate claim.

The police are no doubt bound by the law, and paid by the country and local corporations to see that the law in all its provisions, so far as they are concerned, is strictly adhered to, and its spirit carried into full effect (it is, however, much to be regretted that many of these officials know but little about the law's provisions, and still less about its intentions), and when it is not so, enforce it without fear or favour. But it is so obvious that we need hardly mention it, that neither money can buy nor law command honesty, truthfulness, or faithfulness; no more than either of them can impose on, sophisticate, or corrupt those in whom these principles are dominant. Money and moral principle are both sterling, but have, necessarily, no connection, no affinity. You cannot equipoise nor compensate the one with the other. You cannot purchase virtue with money; yet you may have it without paying anything for it; neither can you say that so much virtue or moral principle is equal to, or worth, or deserves so much money. No; they are not to be compared with each other at all; they belong to entirely different spheres. Money can buy labour and command money-respect, money-power, and influence; but it cannot buy the truth nor the right

unless it be in so far as these principles are inherent in the labourers, but then they are not paid for. It is only the individual possessor of virtue who receives the reward which virtue yields by the conscientious satisfaction he has with himself and the disposition he has towards others.

Others are bound no less than police officials to perform duties laid to their charge. A minister of the gospel claims apostolic succession, is consecrated, and therefore said to be ordained of God to preach the gospel of Jesus Christ to fallen and guilty man; and therefore bound by a higher and holier law than police law to faithfully do this. Do all such faithfully proclaim this gospel? Do not many of them, instead of preaching the gospel of Christ, merely preach themselves, and their opinions regarding the gospel, and do little more than exhibit the church paraphernalia; and reduce the ordinances of the gospel to a mechanical operation of ritualistic and aping mummified forms, destitute of either spirit or life? They turn the building of consecrated stone, lime, wood, and iron in which a church is said to meet, into a playhouse of various scenes and dramas. Do not many of them also allow their souls to be eaten away by besetting sins, such as selfishness, drunkenness, licentiousness, and die in a poor-house outcasts and profligates?

But the transformation of God's messenger of grace into a play-actor or a pauper, with his soul eaten out, and a church meeting-place into a playhouse, is no reason nor excuse why our police and the liquor licence holders should, by means of drink, or rather their defects with the drink, turn society into a seething mass of drunkards, criminals, profligates, and paupers.

Whether from indisposition, slothfulness, want of thought, or self-interest, we cannot positively say—perhaps from all of these combined—but this much we venture to say, that our police are unpardonably lax in their enforcing the law dealing with liquor licence holders, and a great reformation might be effected with the law as it at present stands, were it properly and efficiently administered. But such is the state of things, we may have ever so just and perfect laws recorded in the statute-book, and the most unjust, imperfect, and corrupt administration.

Although the law relating to the sale of spirituous liquors is not all that might be desired, we question if that which is a very great cause—perhaps the greatest—amongst the many of producing much of the worst specimens of drunkenness, be not more attributable to the violation and abuse of the law, than to the law's defects, in the legitimate carrying out of it. If principled people will not be induced to become the holders of public-house licences, then let us by all means have a staff of intelligent and principled officials to look after liquor dealers and see that the

law is strictly adhered to, and its whole letter and spirit carried out. This is within the sphere of the possible; such men can be had. It is a mockery and an insult to us that we should be made to uphold officials whose business is, amongst others, to look after the dealers in excisable liquors, that a glass of beer or whisky can make them take—we were going to say *right*, but after some thought we think it will be more properly—*left*, or, better still, *wrong-about-turn*, when they would act the part of the blind man and the dummy. But it is still worse when these officials should themselves become the law breakers, and instead of protecting the public from being imposed on, impose on the public themselves. And where there is a disposition to this, who have better opportunities? Who can be more successful—so far as money is a success—as the coadjutors and concomitants of liquor licence violators, bank and turf swindlers, and fraudulent betting agents? It is a pity that there is not more means used to ascertain the moral principles and intelligence of police officials during their first few years, which ought to be used as a testing time, and more especially before any of them are promoted and intrusted with the execution of the more important duties, than there is at present. If there were, we should soon see a different class of men and a different state of things than we have at present; and also some intelligent connection between badges of distinction and intelligence, qualifications, right-doing, and efficiency. At present, if principle, qualification, efficiency, and badges of distinction meet in the same individual, it is more by what is called accident than management. We believe, from what we have for several years witnessed, that in some of our city forces there is much more connection between the hydrate fire-spirit inspiration and these badges, than there is between qualification and efficiency and them.

In the labour market money, we suppose, is considered the end or reward of labour—so much money will buy or execute so much labour—and those who have no other idea of life, no other object in living, than that of acquiring money or its equivalent, will be prepared to take whatever course is likely to yield the most with the least labour.

Hence with such, if the failing to do what you are supposed and ought to do, be found to be a more profitable and less troublesome mode of procedure than that of doing what you are commanded and should do, it will without much hesitation be taken. Where there is no conscientious and moral principle, men are but dupes in the hands of the cunning, mere mechanical constructions which, like the weather cock, turn whichever way the wind blows.

It will be found by those who may to any extent consider

how the intemperance of the nation is to be cured—so far as legislation and police are concerned—that the difficulties are not so much to be found in the elaborating of propositions and seeming curative measures, as in the application of them after we have, to the best of our knowledge and experience, given them feet to stand on, or rather we should say to walk on, and hands to work, and some say, if need be, to fight with.

What might be the measure or measures that would be found to operate beneficially on the drunkards and society in general, with which the nation will be pleased and prepared to accept?

That some change is imperatively needed seems to be pretty generally admitted by the most of people who have given the subject any serious consideration—that some new law shall be enacted or the old altered, or that one which shall embrace and partly identify itself with the present be put in operation. Some, no doubt, will say that the only course for us to contend for, consistent with what we have said, is the extirpation of the trade, root and branch—to not only stop the selling but the brewing. If we thought that the pursuing of this course would effect that end, we should not be slack in our endeavours. But the attempting to gain this end, unless through many half measures distributed through a great many years, would only be time wasted and energy spent for nought, at least until we can convince the people to accept it. At present few comparatively are educated thus far, nor will be, we fear, for many a day. It cannot be but manifest to all observant and reflective people who have given any attention to the science—if science it may be called—possibilities and probabilities of reform, that many half measures, and many whole ones too, will of necessity have to intervene between the present liquor law and the law which shall extirpate the traffic, should we ever go that length.

The reformation and progressive history of the human race, and individual observation and experience, make it so unmistakably evident, that no one with but a spark of soul and reason can fail to see that in all wise change and reform the "threads of the past" and the principles of the present, "which have interwoven themselves with a nation's life," have to be gathered up and identified with whatever new measures may be brought forward. And it will just be in so far as we keep this principle in view in the elaborating of measures, "by which we would promote the progress of a people, that they will possess true adaptation to their wants, secure a firm hold of their minds, give that stability for the time which is necessary for all real advance, and become in their turn a foundation upon which at some future day a still higher fabric of national welfare may be raised."

Hence we see, that however much we may be dissatisfied with

the present liquor law, and however radical a change we should like to see effected, if by inconsiderate thought, immature measures, or overhastiness in any way, we attempt too much, we shall most assuredly damage our cause by the agitating and unsettling of people's minds, plunging the whole question into confusion and perplexity, and in many instances irreparably defeat our end.

Better have half measures than none at all; better, as is often said, have "half a loaf than no bread," even suppose there is a demon lurking in the half. Better set the machine in motion, if in the right direction, however slowly it may move, than that it not move at all; better set the agencies in operation, however little they may at first be able to accomplish, however tardily they may move in the onward and upward course, which is to renovate, purify, and reconstruct society, and found it on a true and just basis, by the searching for and casting out—and when that cannot be done without producing more evil than good, restrict and fasten by chains—the social demons which are eating the very vitals of individuals and society, and sowing dissension, degradation, and premature death broadcast over the face of the nation; because, from the simple fact of these agencies working, we shall come still more and more to see by the old unerring criteria which we have already so often appealed to—viz., observation and experience—how, where, and when to apply a still greater impetus.

It has been said again and again by many, that the restricting of the liquor traffic by such means, or any means, as the reducing of the number of licensed houses and the shortening the hours of sale, would produce little if any good—some do not hesitate to say more evil than good—so long as the drink appetite in a measure leads and enslaves so many of us; that it would be as foolish as the attempting to cure a chronic internal disease by external appliances, from the simple and obvious fact that your restriction and compression will compel it to burst forth in some worse place and form; and that so long as there are so many people with an almost ungovernable disposition to drink and have the means of purchasing it, they will have it so long as it remains within the sphere of the possible.

Now we at once admit that there is a good deal of truth and reason in this, and perhaps a semblance to more than it actually deserves, but it does not contain the whole truth and nothing but the truth, nor anything approaching it; for observation and experience, and the reliable testimony of many habitual drunkards—and surely they should know their own minds and dispositions best—go to show, in a most decided way, that just in proportion as the liquor licensed houses are increased and the

hours of sale lengthened, will drinking and drunkenness increase; and just in proportion as the licensed houses are diminished and the hours of sale shortened, will drinking and drunkenness decrease. And how could it be otherwise? Must it not of necessity be, that just in proportion as the traffic and traffickers present facilities and temptations to drink, that drinking and drunkenness will exist?

Surely everybody who has not allowed their inclination, or what they would like to see, or their intense selfishness, to pervert their judgment, must see this. Everybody knows who has had any experience in any of the many besetting sins peculiar to erring human nature, that according as the temptations are numerous and strong will the tempted be less able to resist their power, and more liable to fall a prey to them.

But let self-seeking and interested parties and lovers of drink speak, write, and assert as they may with all the inspiration, oratory, and power at their and the hydrate fire-spirit's command, that restrictions imposed on the liquor trade will not nor have diminished the sale of drink and the number of drunkards, so long as they feel inclined and have pleasure in. Let them continue to do this since they are so disposed. Such misrepresentation may please many, and perhaps convince the senseless and slavish hogs who are always easily convinced in the direction to which their appetites point; but all who have sense and observation, and whose souls are not eaten away by drunkenness, intense selfishness, or licentiousness, and have not allowed their minds to be sophisticated by means of their stomach, know differently.

We have already been shown in a very decided and conclusive way, by reliable proof, that a very great diminution took place in the quantity of liquor sold, and in drinking and drunkenness, immediately after the passing of the Act known as the "Forbes Mackenzie," which was purely and entirely a restrictive measure.

We have hitherto refrained from the citing of statistics in reference to the drink trade, because of the erroneous inferences deduced by some therefrom. But because we have done this we do not undervalue statistics, and are quite prepared to accept them as reliable testimony, so far as they go, but still refusing to accept the conclusions which some, who would teach the public, draw from them. Statistics are of the utmost importance when faithfully compiled, correctly read, and rightly estimated; but they are capable of very great misunderstanding and misrepresentation, and of being used by various parties to serve various ends and purposes which they are not intended for.

In proof of what we have said in reference to restriction

diminishing the consumption of intoxicating liquors and drunkenness, and because of those who make so much of statistics, we shall take the liberty to make the following extracts from a paper read by Bailie Collins of Glasgow, at the Social Science Congress of 1874, designated "The Restriction of the Liquor Traffic in relation to the Diminution of Drinking, Drunkenness, and Crime, as illustrated in the working of the Forbes Mackenzie Act." The statistics cited are of course those given by police and Government returns:—"In the first five years ending in 1853, the consumption of spirits in Scotland amounted to 36,039,712 gallons. In the five years ending 1858, the number of gallons was 29,079,188, being a decrease in the course of the five years after the enforcement of the Act of 6,960,524 gallons, or an annual decrease of 1,392,104 gallons. In the five years ending 1863 we have a consumption of 25,089,168 gallons, a further decrease of 3,990,020 gallons. In the five years ending 1868, the consumption was 25,947,397 gallons, an increase of 858,229 gallons. In the five years ending 1873, the consumption rose to 29,744,111 gallons, an increase of 3,797,714 gallons.

"Now, while there has been an increase of consumption during the last five years, due by general consent to the extraordinary prosperity of the country, and the increased leisure hours of the industrial classes, it is of importance to note that the consumption is not so great as in the five years preceding the passing of the Forbes Mackenzie Act. There were, in fact, 6,295,601 fewer gallons consumed in the five years ending 1873 than in the five years ending 1853. If we take the amount of population into account, we find a still greater disproportion in the quantity of intoxicating liquor consumed in all those different periods, and increased evidence as to the beneficial effects of those restrictions on the liquor traffic. For this purpose we select the three census years, 1851, 1861, and 1871, and show the consumption per head during these years. In the year 1851, the population of Scotland was 2,888,742, and the consumption of spirits was 7,090,894 gallons. In the year 1861, the population had increased to 3,062,274, and the consumption of spirits had diminished to 4,684,313 gallons. In the year 1871, the population was 3,358,613, and the consumption of spirits was 5,671,477 gallons. If the consumption in 1861 had been at the same rate per head as in 1851, it would have amounted to 7,516,906 gallons; but the actual consumption was only 4,684,313 gallons. If in 1871 the consumption had been at the same rate per head as in 1851 it would have amounted to 8,244,217 gallons —2,572,740 gallons more than the actual consumption. If in 1871 the consumption had been at the same rate per head as in

1861, it would have been 5,098,134 gallons, instead of 5,671,477 gallons, showing an increase of 573,343 gallons.

"Thus although we have had in 1871 an increase over 1861, the consumption did not reach the amount consumed in 1851, which was, as we have stated, 7,090,894 gallons, and this by a smaller population, and less means and leisure on the part of the working classes to spend in the public-houses. It should, however, be mentioned in this connection, that from 1854 to 1861 the taxation on spirits had been gradually raised, which would co-operate with the restrictions of the Forbes Mackenzie Act in diminishing consumption. The tax in 1853 was 3s. 8d. per gallon, in 1854 it rose to 4s. 8d. per gallon, and in 1861 to 10s. per gallon, at which point it has since stood."

"AMOUNT OF DRUNKENNESS AND CRIME IN THE YEARS IMMEDIATELY BEFORE AND AFTER THE ENFORCEMENT OF THE ACT."

"The connection of drinking with vicious and criminal conduct is so obvious, we at once anticipate that a decrease in the consumption of intoxicating liquor will be followed by a diminution in the number of cases of drunkenness and crime.

"Police and parliamentary returns show that this effect was produced in the present instance, and the Royal Commission in their report especially attest the fact.

"In the towns of Glasgow, Edinburgh, Dundee, Aberdeen, Paisley, Greenock, Leith, Perth, Arbroath, Montrose, Airdrie, Stirling, Inverness, Port-Glasgow, Cupar, Ayr, Elgin, the total number of cases of drunkenness and crime during the three years, under the old law, was 145,366, while under the new law, with a larger population, the number fell to 116,101. There was thus a decrease of 29,365 cases during these three years, without taking into calculation the subsequent increase of population.

"Confining our investigations on this point to Glasgow and Edinburgh as two cities in which the law has been faithfully enforced, we reach the following results:—

"Total number of cases of drunkenness in Glasgow:—

Year.	Cases under the old law.	Year.	Cases under the new law.
1851, ...	24,019	1854, ...	19,434
1852, ...	23,788	1855, ...	16,266
1853, ...	23,841	1856, ...	17,446
	71,648		53,146

"We have thus a decrease of 18,502 cases of drunkenness in

the city of Glasgow in the three years after the Act came into operation.

"Drunk and incapable cases in Edinburgh:—

Year.	Cases under the old law.	Year.	Cases under the new law.
1852, ...	6367	1855, ...	5014
1853, ...	5727	1856, ...	4970
1854, ...	5183	1857, ...	4874
	17,277		14,858

"The decrease in the city of Edinburgh among the above class of cases was thus 2419; and it may be noticed here, that although there is a slight increase within the last two years, the entire number does not reach to one-third of the apprehensions previous to the enforcement of the Act. The number in 1852, as stated above, was 6367, whereas in 1873 it was 2058. We have here an incontrovertible proof of the beneficial effects of the Forbes Mackenzie Act, which could be strengthened by the testimony of persons from all classes in the community. In conclusion, if all the results which were obtained by the earlier closing of public-houses on week-days by the Forbes Mackenzie Act are not now maintained, it is simply because the hours at the disposal of the working-classes do not now bear the same proportion to the hours at which the public-houses are open. To secure the same benefits now under the altered circumstances, the public-houses would be required to be closed as much earlier as the workshops are now generally closed; and experience has shown, in the few cases where this has been done, that the results are what might have been expected—namely, diminished drunkenness and crime."

Now, on taking this into consideration, might we not with good reason anticipate a second restrictive measure as being within the sphere of the possible, which would go a step still further than the Forbes Mackenzie Act? And because we think this is possible, we think temperance reformers, and all who have the moral and social welfare of the nation in view, should unite their several forces with a view to the attainment of that end.

This would be a step in the right direction, which the great majority of the people would be prepared to take after a little agitation and directed attention, and to abide by it until it had served its time and given place for some further advance. But many seem to be altogether dissatisfied with the principle and practice of the present licensing system, as it, they say, fosters and encourages drinking and drunkenness; and that so long as it

stands, drinking and drunkenness will prevail in spite of every effort to the contrary. Consequently, they would like to see some radical change introduced—a change which would, at least, give the people a more direct control over the traffic, and hence tend to its suppression, and, if possible, stamp it out altogether —stamp it out as the people came to see how its prosperity was their unprosperity, and were convinced of the direful ravages caused and carried on by its agency. At present the voice of the people has little or no direct bearing on the liquor traffic, which is rather surprising, considering the nature of our political constitution and popular manner of government in other things.

Some people may be received as deputies of the general public by the licensing authorities, but such are often granted a hearing simply as a mark of courtesy. They need not be received at all, and although they are occasionally admitted to memorialise the licence granters, their petitions are not infrequently given no heed to. That the people have not a more direct bearing on the controlling of the liquor trade, through some popular sort of machinery, is not only a mistake but an injustice, which ought not to be tolerated, since its fruits are the greatest means of necessitating taxation being imposed on the country. Some of its fruits are criminals, paupers, prisons, poor-houses, lunatic asylums, and a whole host of officials, under the name of governors, warders, and police. If we are to be compelled to uphold a trade which costs the country so much, let us have a more direct control over and influence on the management of it, and no longer hand it over to a few people who are not representatives of the people at all, so far as the granting of licences and the general supervision of the licentiates are concerned, and who may, or may not, care a straw for the temporal, social, and moral welfare of the people. To say as some have done, who are no less than the editors of newspapers, and therefore guides and leaders of the people, that the revenue derived from the sale of drink more than pays for all the evils that it does, or "pays for more than it costs"—which is equivalent to saying that the more drink that can be sold and consumed, which necessarily implies the greater the drinking and drunkenness that exists—the better for the country. But this idea of the subject is so monstrous, so execrable, and so detestable, that we cannot help deprecating it with the greatest horror. The mind that contemplated it and gave it birth *must* be either drink or morally rotten to the core. It is utterly inconceivable to us to know in what sense money can pay for the eternal ruin of millions of men and women's bodies and souls, unless it be, and indeed it may be, that with a certain class of utilitarians, neither bodies, souls, nor spirits are of any

value, unless in so far as money can be turned out of them, or they into money. But the Scotch people are not yet prepared for this utilitarian estimate of the most essentials of their lives, although the *Scotsman* is. We *can* think of such a thing as the placing of a man's body, minus his soul, in one side of a balance, and money in the other, and calculate by weight how much of the latter was equal to the former; and in this way value organised matter by the criterion of money—this law and valuation may be seen already in operation in butchers' shops and knackers' yards, where cattle and horse flesh are weighed out for money. But even with this valuation, although neutral parties would prefer the weight in money to the soulless and lifeless man, most of the relatives would spurn the idea of such a valuation being put on the dust of a friend.

But when we come to equipoise and value mind, soul, spirit, intelligence, and reason with money, we are absolutely put at defiance; for these attributes refuse to be placed in the scales by which matter is weighed.

We may place the money in the scales, but the qualities just mentioned entirely refuse to be weighed, valued, or compared at all with the trashy material, the god of the selfish, the ignorant, the brutish, the epicurean, the avaricious bigot, from most of whom, if you take their money, their dinner, and drink, and what the tailor and hatter supplies, there is little left but an organised biped, whose precise place in the kingdom of vertebrate mammals would require the genius, scientific penetration, and discernment of the foremost minds of the age to specifically classify; and were we to view some of them according to the grade of intelligence and moral rectitude, we question if the age can produce a mind adequate for such a task.

It has been said of late by not a few, that the age of miracles is past, or, as we should rather be inclined to say, that the miraculous or supernatural has ceased, because it has in many instances emerged into the usual and natural; but we are constrained to say that it is something close approaching the miraculous for any one considered to be sane, and claiming to be a teacher of the people and a director of public opinion, in the end of the nineteenth century, to tell us that the money raised by means of drink more than pays for all that it costs.

One man is of infinitely more value than all the trashy material that ever was or ever shall be raised by drink; and when men and women by the million are doomed to a life of the foulest degradation and suffering, and in every sense irretrievably lost by means of drink, what *can money do* in order to recover them? But the very idea of such a thought is so low, so vile,

and so despicable, that we turn away from it in disgust, sick and sorrowful at heart.

Why should it be thought that magistrates and justices of the peace are better capacitated to know the drinking requirements of their respective towns, cities, and counties, and to grant liquor licences accordingly, than others, since they are not returned by the people to their honorary offices in virtue of their opinions or convictions about drink? It is obvious that many of them must be less qualified than the most of others would be, if returned by the people, or in any other way appointed, solely for that purpose, on account of their thoughts regarding the drinking and drunkenness of the community. Of course it is in virtue of their voluntary and honorary offices that the administration of the law is, at present, laid to the charge of magistrates and justices of the peace; (but the law is ever changing, and must do so, so long as it is the expression of men's minds whose modes of thinking and judging are ever changing), but we do not see any necessary qualifying connection between these functionaries and the capacity or ability to grant liquor licences, so as to meet the actual needs of the district, and preserve the sobriety and social order of the country, than there is between the tailor and the blacksmith, because the tailor can handle the needle, thimble, scissors, and goose, nor between the barber and the cutler, because the barber uses razors. Set the tailor to the anvil with ever so good intentions, hammer, and material; the blacksmith on the board with needle, thimble, scissors, and goose; and both men will be worse than useless—the work spoiled, time and material wasted, and ultimately masters ruined.

Magistrates do not acquire knowledge by inspiration nor accident, but by the ordinary course of observation and experience; and where this course has not been gone through, public interests suffer.

By what means, then, might the majority of the people be given the power, as they have the right, to control and manage the liquor trade—to say how many licences shall be granted, to whom they shall be granted, and where shall they be granted; and what shall be done with those to whom licences have been granted, who do not abide by the conditions of the licence? Some have proposed one method and some others, and several may yet be proposed.

Sir Wilfrid Lawson, and those who would stand by him, say, so far as we understand them, Ask the people of the several districts, individually, as every licence is being or about to be considered or granted; let them tell who shall be licensed; and if two-thirds of the voters in the district say No, then there shall be no liquor licence granted to any house in the district. But

this is not the way that we British subjects carry out our legislation, thoughts, and actions; and further, this would be a complex and cumbersome piece of social machinery to move. We have been for long in the habit of intrusting a few with the carrying out of our desires in legislative matters, as the majority of us seem to think that too much machinery would have to be employed by the referring of questions to each person as they came in view on the political horizon.

We believe and have found it to work pretty satisfactorily in the looking out for what we consider to be a suitable person—suitable according to our idea of suitability—elect him as our representative according to our numerical strength, and then gather up the cream of our thoughts, and condense them in our nominee, who absorbs them, and after this leave him comparatively free to carry out our intentions as best he may.

Now, since almost all sensible people are agreed on principle as to the evils arising from intemperance; since the drink question has given the people and Parliament so much thought and vexation for some time back, and since everybody knows that our present licensing system is not satisfactory, and has to a considerable extent manufactured drunkards and encouraged drinking; surely some change is imperatively needed; surely some law or measure should be introduced, which would to some extent solve the complex liquor question, and which would give the majority satisfaction, and reduce drinking and drunkenness to their minimum?

We can think of no more consistent course, and none that is so likely to give satisfaction, and work satisfactorily, than to give the majority the power, as they from our national constitution have the right, to say who shall be elected to grant licences and supervise the liquor traffic. But by what measure shall, or can, this be done?

On the consideration of all things connected with the question, we think the best course to pursue is to ask, in the first place, for a licensing board to be elected by the ratepayers, by means of the ballot box; and in the associated capacity of this board, let their power and decisions, so far as the granting of licences and the taking of them away are concerned, be absolute and no appeal from. Let us have this by popular election and representation, and the liquor traffic question is solved, so far as legislation can solve it.

The enormity of the trade demands special people and special legislation to consider and supervise it. No less than £143,000,000 are spent annually on intoxicating drinks—£302,055 every day—£16,335 every hour, all the year round. The fact is simply astounding. Where shall it end us?

Then, apart from the taxation laid on the country by means of drink—what enormous sums of money are spent by Christian and philanthropic people on various enterprises, which are to a considerable extent necessitated by the effects of drink—such as Reformatories, Ragged Schools, Orphanages, Medical Missions, Houses of Refuge, Free Breakfasts and Dinners, and Soup Kitchens.

How much might be spent by temperate and philanthropic people in order to counteract the ravaging effects of drink it would be difficult to say. We learn that the income of the Scottish Temperance League last year was about £8000, and since its formation the League has spent almost £170,000. If the money that is thus expended by Christian and temperance people in their endeavour to alleviate and reduce the evils caused by drink, and on the propagation of their views on temperance, were devoted to the spread of the gospel at home and abroad, what mighty results might be anticipated! A certain class of people are for ever censuring the supporters of religion and the upholders of the various sections of the Church, as being always begging money, and never satisfied, notwithstanding the great sums devoted to that cause; but such would do well to bear in mind, that in Edinburgh and Glasgow, for instance, for every penny expended on the cause of religion, eight pennies are spent on drink; and that many Christian people give more to benevolent institutions necessitated by drink, than to the cause of religion.

Let us not be frightened nor deterred from the pursuing of our course and the contending for our rights, by those who, whenever we approach the consideration of the liquor traffic with a view to restrict or diminish it, ever and anon threaten us by the throwing in our face such epithets as "Confiscation," "Vested Interests," "Compensation."

Many wonder to what extent one's interests can be vested in that which is from first to last conditional, and the right to traffic in granted only for twelve months. Supposing a liquor licence to be granted for certain premises, but before long it is discovered that the place is not suitable, nor the locality in need of it. Magistrates and justices of the peace, with the best intentions, cannot be expected to anticipate the future in every individual case. Are we to pension off the twelve months' licentiate for life, or find another place for him?

Are the dealers in liquor to be so encouraged in the trade as to be freed from all risk, since it is the most lucrative business regarded as legal under the British Government? Be this as it may, such seems to be the present mode of thinking with many.

The devil comes into a man's house, and worse still, into him-

self, and no sooner is he discovered to be an enemy and friend of no man's, although he may, as occasions suit, assume an angel's face, than there is a desire to cast him out of self and house too, supposing the two may have gone hand and hand for half-a-century.

But even devil though he be, the British Government and people are so tolerant subjects as not to deal meanly with him or any of his black-mailed agents.

If it is attempted, he gets up from off the "Stygian pool" of "penal fire," and claims not only vested interests, but entire possession of what he claims as his lawful subjects; and declares that, since his servants and slaves have been so long in his service, he shall not quit them without substantial compensation for loss of property, and the licence to continue to enslave and torment. Since there is such a close affinity between the Arch Fiend and the Hydrate Fire-Fiend: since the hydrate fire-fiend is the chief agent through and by which the Demon of demons enlists his slaves and keeps them in serfdom, we may well expect that his servants and agents who vend it shall be handsomely provided for, so far as His Satanic Majesty's influence can go.

It has, it would appear, come to this, that before we can say to any of the liquor vendors, you are not to sell any more liquor, we must first pay them for the not selling of it. So long as they are handsomely paid not to sell, we may get a guarantee that they will not sell.

We used to think that liquor licences were only granted on condition that only twelve months were guaranteed, and that if the state of society or the particular district required it, the licence was to be withdrawn, and that the licentiates understood this—in fact accepted it on this condition. We cannot understand why a twelve months' licence should give one the right to sell liquor all his life, and his offspring after him. If he invests his interests further, it ought to be entirely at his own risk, as it is and must be for his own interest that he does so invest.

We need not, however, be surprised nor alarmed at the vested interests and compensation policy, as it is what we might have anticipated, the principle of it being such a sacred thing in the opinion of the British Parliament. If vested interests and compensation were the only obstacles in the way, we should very soon remove them, as the British people are always prepared, however much it might cost, to put their shoulder and money to the wheel, if only they can believe that their action will move it in the onward and upward course, and that it shall so move in this cause as to produce the maximum of sobriety and orderly subjects, and the minimum of drunkenness, disorder, and social chaff.

If the recognition of the principle of vested interests and compensation is to solve the liquor traffic problem, and reduce drinking and drunkenness to their minimum, for heaven's sake let every liquor dealer and his progeny in the United Kingdom be *divested* of the right to sell drink, and *invested* and compensated with money to satiety—let there be more accommodation provided at Broadmoor, or if that locality and institution should be considered not aristocratic enough, let there be a mansion built in Downing Street, so that the whole liquor fraternity can be housed, clothed, fed, educated, and duly exercised at the public expense, under the eye and protection of the prime minister and his successors, so long as there is a remnant of them in existence. The cost of their maintenance would be but a "flee bite" compared with what they by means of the hydrate fire-spirit cost the country.

Some politicians, who get the name of ability and consummate wisdom in social and political questions, seem to think that we have no great cause of complaint against the liquor traffic as at present carried on: that although there are some things connected with it disagreeable, and not exactly what we should like, it is, on the whole, considering its nature, pretty satisfactory; and hence advise us to make up our minds to face it manfully, and to bear with it patiently—*i.e.*, we presume, to continue to hold up our cheek resignedly to the sottish and selfish smiters, who for long have smitten us with drunkenness, disease, suffering, death, and unnecessary taxation, and ask no redress. This, with some feeble and duped people, may be called Christian forbearance, resignation, or the submitting to one's lot, which by many is considered a praiseworthy Christian virtue. But the true Christian hero, who knows himself and his place and work in the world, will have no such dallying with that which is indisputably at variance with the Christianity lived and taught by the Christ. He will contend and fight to the last breath, until he conquers or dies in the cause of the true, the right, and the just. Those who are thus actuated are *men* and *women:* all else are weather-cocks or chaff.

Let all humane, true, and noble men and women so fight, and we shall not despair of the liquor traffic question being satisfactorily solved.

Those easy-minded people who take things as they find them, and are quite satisfied—perhaps console themselves that such is the will of Providence—with the present state of things, are not slow in offering what may appear to some plausible explanations or excuses for their continuance.

Some of these have gone as far as to call the disposition or proclivity to drink "a disease of the mind;" others say that the

drink appetite is peculiar to us northern people; but both these sayings are, we venture to think, evasive and misleading sophistry. The drink appetite, inclination, or disposition cannot, on fair and reasonable grounds, nor yet on scientific and philosophic grounds, be called a *disease of the mind*, although drink to a very considerable extent diseases the mind.

But between a disease and that which causes disease, there is certainly a distinction and a difference of vast importance. It is not in any sense, nor in any individual, an innate disposition of the mind to incline drink-ways. None are born with a natural disposition or tendency to alcoholic drinks, and this is the chief reason why we think drunkenness is curable.

If drunkenness be peculiar to us northern people, on account of our temperature, or perhaps temperament, why is it not peculiar to temperate and Christian people, since they breathe the same air, and have similar temperaments?

No effort has to be put forth in order *not* to be a drunkard, but several must be put forth, and that by the indulgence in a long course of drinking and vicious habits, before it is possible for any one to beget and foster a disposition to swallow unnecessary and excessive quantities of alcoholic drinks.

But that which is acquired by habit can never be termed innate or natural, although it may become very powerful by a long course of habitual training and indulgence, and perhaps prove as difficult to overcome as the natural.

That the inclination to drink alcoholic liquors is an acquired one, appears most manifest from the simple fact that nature has not implanted that instinct in young people, nor provided the alcoholic drinks for the instinct.

Nature, "measured by the perfection of her other designs, and her unerring mode of fitting one thing into another, when she intends them to act together; it is, we think, inconceivable that she would have forgotten both the instinctive desire for a particular agent, as well as the agent itself, if she had designed that man should require the agent either for his wants or his pleasures."

Let it be borne in mind, however, that there is no *evil* in the alcoholic liquors themselves; that evil can exist only in the human mind.

CHAPTER VII.

HOW ARE WE TO LAY HOLD OF THE CRIMINAL? POLICE OFFICIALS, ARE THEIR POWERS ADEQUATE FOR THIS?—PRINCIPAL FUNCTIONS OF—IMPORTANT PART PLAYED IN THE SOCIAL MACHINE BY MEANS OF—NOT PLACED IN THE BEST POSITION TO LAY HOLD ON CRIMINALS—DUTIES MORE DIFFICULT TO PERFORM THAN THE JUDGE'S—TACT AN IMPORTANT ELEMENT IN—NATURALLY UNTHINKING AND UNOBSERVING—THE PRINCIPLES WHICH CONSTITUTE FITNESS IN—WHAT MAKES THEM STRONG—ESSENTIALS TO BE LOOKED FOR IN APPLICANTS—NOT TO BE MADE DO DUTY BEFORE BEING INSTRUCTED. EDINBURGH CITY, MODE OF ADMINISTRATION OF. POLICE FORCE TO BE EFFICIENT, ESSENTIALS TO BE OBSERVED IN.

HAVING very briefly considered, and to some extent made ourselves familiar with a few things connected with the drunkard, drunkenness, and the drinking system, and referred to some means which, if intelligently and judiciously applied, appear to us, to some extent, calculated to work as a counteractive on them, and also beneficially for the individual and society, we shall now set out and endeavour, as we took in hand to do at the outset, to hunt up the criminal, with a view to lay not only our eyes and hands on him, but our reason and judgment. But how shall we set about the hunting of him, so as to get our eyes and hands on him? And this must be our first object of pursuit.

What means can we devise and carry into effect as likely to be more adapted to out-manœuvre him in his cunning than those which have already been devised and tried? That it is better for the criminal, and society too, that he in every instance should be caught, and in some way or other be dealt with, there will be hardly any differences of opinion amongst the sensible and intelligent who are in sympathy with the moral law, and would survey the retrospective and prospective of the criminal. But as to how he shall be dealt with after having been caught, we may expect to meet with as much differences of opinion as there are differences amongst people. We shall defer the considering of the latter subject just now, and turn our thoughts to the former—how we can best lay our eyes and hands on him.

Some ask, are the powers given to police adequate for the enabling of those officials, in the best interests of society, to bring the criminals to light and justice?

As to this there will be varieties of opinion, but, generally

speaking, we are inclined to think that the law, as it at present stands, is pretty ample (it may, however, be observed that it is sometimes rather difficult, and in civil cases exceedingly expensive, to know what the mind of the law really is, or rather, perhaps, the mind of him who interprets it and intrusted with its administration) for all the species of crime, and only requires to be intelligently understood and reasonably applied, in order to know its strength and what it is capable of doing.

We shall, however, take leave to notice that even with all its elaborate and complicated machinery, it is, in some points—some say many—defective, as it does not specify nor exhaust all doings which are criminal in intention and action, as some who have to put it into operation would wish, and therefore, at times, at a loss to know under what act, chapter, and section some cases should be libelled. Still, this is overcome to a considerable extent; for if an action, which is considered criminal in spirit and letter, be not enumerated nor specified in the statute book, it can be dealt with by some of its cognate clauses, and the facts and circumstances—the whole history—of the case explained; and in this way the desired ends, and the same ends reached, as if the particular case had been specifically defined.

Others ask, Do our police generally put the powers already conferred on them by the local and national legislature into execution to the utmost of their abilities, so that the greatest possible number of criminals are to be laid hold of, and the greatest possible number of law-abiding people get no cause to complain of grievances?

The answer of the general public to this would be, and that without much hesitation, that they do not. But it will have appeared to those who know the actual extent of police powers, the obstacles in the way of their being executed, and the state of society, that the general public, and even many of whom you would expect to have known different, are very much at sea as to what police may, can, should, and ought to do. And no one knows this so well as police officials, from the extraordinarily absurd, and the ridiculous and ludicrous things which are constantly brought under their notice, and seemingly, too, with the full hope of not only soliciting, but of at once getting redress.

Those, however, who can and do look calmly on the subject from a citizen of the world, a member of society, and police point of view, will see from a somewhat different stand-point, and consequently come in contact with some thoughts and conditions which are unobserved and unthought of by the general public, or even police officials, whose only idea and object of police are *simply* and blindly to do what they consider to be their duty,

as prescribed by what appears to them an arbitrary and inexorable law, and an order or instruction book of perhaps a century old, and therefore incompetent as a directory in procedure in the now altered state of society—an instruction book which lays down rules and gives orders to sentient and rational beings, as if they were blocks of wood or pieces of cast metal. It is much to be regretted that but few police officials are in any way interested in, or care to make any endeavours to estimate, the probable results of the execution of the law on the law-breakers according to such a mode of procedure.

Hence we should expect that such will, from their knowledge and experience, exercise more caution and judgment in giving their opinions and convictions, and also much more likely to be nearer the truth—and this is the grand ultimatum which every earnest mind should contend for at all hazards—than those who have little knowledge and less experience, and who only think on the subject by fits and starts, and some of such only as some little circumstantial incident touches themselves, and incites them to speak without thinking in a prejudiced, capricious, and self-opinioned spirit.

What, then, might be the experience and judgment of those who may look from the threefold point of view—the cosmopolitan, the social unit, and the governing order unit force? It is within the sphere of the possible to have, either by the force of affinity, cohesion, or necessity, a triad composed of these, and so combined and condensed as to constitute but a monad of intelligence, evolving thought, knowledge, and reason acquired by observation and experience, to some extent, in accordance with truth and justice.

The principal functions of police are, we suppose, generally understood to be the protection of life and property; and the system or method laid down by the law how this is to be done, is by "guarding, patrolling, and watching."

What these epithets exactly mean, or rather, perhaps, what the law means to convey by or through them, and how they are to be executed, the law, so far as we know, nowhere precisely says, nor can we learn it very definitely from the various police forces throughout the country; for although all are apparently aiming at the same end, each seems to have its own way of interpreting these, and its own modes of procedure.

There are some things, however, concerning police, about which the nation, the law, or usage seems to be pretty unanimous, and has left us in no doubt. Amongst some of these are, that those who shall be appointed to guard, watch, and patrol shall have lived so many years and yet not beyond a certain number; that they be of certain physical dimensions, and of strong and vigorous

constitutions; and be what is called intelligent—(of course, there are several grades of intelligence, and various conceptions of it; one step in the pathway to it is that you know A from B, a biped from a quadruped, a cow from a horse, a dog from a sow, or a rat from an elephant); and that they shall be habilimented in a particular and conspicuous garb, so that no one need mistake their office, although many may and often do misunderstand their particular functions. In order to make sure of the services of persons qualified, as the law or usage prescribes, superintendents and chiefs of police or police commissions are particularly instructed to appoint, and held responsible for the appointment of proper persons; and to enable them to maintain this propriety they are empowered to remove at once anyone who, after having been appointed, is considered to be improper for guarding, watching, and patrolling—to dismiss, indeed, any one, without assigning a reason. So far good. Such tests and arrangements can hardly be otherwise than calculated to secure the desired ends; assuming superintendents and chiefs to be *fit* and *proper persons*, and to know the essentials which constitute fitness and propriety in others. But what if superintendents and chiefs themselves should be unfit and improper persons?

We are afraid that it is quite possible, and not at all uncommon for men to find their way into these and such-like offices through other means than fitness—sometimes without any experience in police, and hence must be without even the shadow of qualification. Hence we need not wonder at the infantile stupidity and blundering so common in several of our police forces. Indeed, although superintendents and chiefs of police are anthorised to appoint, and held responsible for the appointment of proper persons to the office of constable, we have no recollection just now of ever our eye having come across the chapter and section of the statute book where an exposition is given of that which renders one a qualified person for the office of superintendent or chief of police, and what constitutes them fit and proper persons for the discharge of their responsible duties. If this is not to be found in the said book, nor yet often in practice, where are we to look for it: to blind chance or fate—if there be such fickle powers in the universe of nature or in human processes of action—or are we to console ourselves with the pious idea, that if we trust to Providence, properly qualified persons will, as by the law of nature, find their way into these offices? If a providential or a natural selection, many will no doubt think—notwithstanding the omnipotence and omniscience of the former, and the beautiful adaptation of means to ends of the latter—without being guilty of an unpardonable amount of arrogance, that they could, in many instances, have given some

useful suggestions and assistance to these forces in their processes of selection.

Although the law may not, in all its executive processes, be unmistakably precise and beyond the shadow of a doubt as to what shall, in each particular, be the mode which shall be pursued, we may be quite safe in saying that by the guarding, watching, and patrolling, and the appointment of fit and proper persons—civic, law, and parliamentary functionaries are to appoint fit persons to the office of superintendent and chief, and superintendents and chiefs are to appoint proper persons to the office of constable—the gist of the law is that the officials, who are by the law invested with stringent and extensive powers, are all of them to be proper persons—proper in the eye and mind of the law—and that they shall carry their powers into effect, or shall so guard, watch, and patrol as not only to protect to security the lives and properties of persons, but to do everything that possibly can be done by police, so as best to promote the comfort and convenience, and hence health of society, and the maintenance and enforcement of order and decency—public morals. And all this is to be done with the sole view of reducing criminality and the minor offences cognisable by the law to their minimum.

Our police institution and system, by means of the extensive legal powers conferred on the officials who compose the institution and are the system, are—assuming them to be the kind of persons the law supposes—well adapted and well-equipped with means—although, perhaps, not at all the best that might be had even at the same cost—if at all intelligently and efficiently managed, to play a not unimportant part in the social machine. In fact, our police are no less than the executive and rightful moving machinery that are, within a very wide sphere, to keep the motive forces and machinery of our intricate and complicated social machine in their proper spheres. Hence the importance of this being a carefully constructed and intelligently managed machine, having intelligence in itself, and exercised and manifested throughout all its ramifications, and so adjusted as to operate in unison with, not merely the blind letter of the law as a piece of soulless mechanism, but in harmony with its spirit or intention, and the enlightened reason of the age.

Nor is it enough that its motive and directive powers only have knowledge and experience, and a capacity to exercise them; but that each individual who composes the structure be intelligent—with a capacity of soon becoming an experienced—unit of moral and legal effective force, competent to act singly and also in conjoint harmony with the law and organisation of

which he forms a part. And that each unit of power, or member in his individual and associated capacity, be so moved, directed, and disciplined, and the whole so organised and developed as to operate on those who do not abide within the sphere prescribed by the law, that they shall not return a second, third, fourth, fifth, and sometimes a tenth, twentieth, and hundreth time, to be sent through the national thrashing and stone-breaking mill, which has hitherto thrown out so much social chaff and debris instead of turning the raw and unshaped material into orderly and law abiding forms and utility. We may, we think, be at liberty to call our prisons, and prison discipline, any sort of machine except a curative and utilitarian one.

If, then, many are not kept within the sphere circumscribed by the law, and many more not to the extent that they might, with whom rests the responsibility?

If our police be nor do not what many think they ought, nor what they can in their individual or corporate capacity, in operating on the criminal, is it because of the nature of the constitution, the processes of execution, or is it in the individual members themselves, or the modes of administration they are subjected to, that we are to look for the defects? On a little consideration, it will, we think, be seen by those who care to take any thought on the subject, that these are so closely related and correlated, that it would, supposing a sifting inquiry were made, be, in many instances, difficult to say precisely in which of these the inadequacy or faults lie. We shall venture to interfere but little with the institution as by law constituted. We shall simply content ourselves by referring, in a few passing observations, to a few things which are to be seen in the administration and the officials themselves, which appear to us capable of very considerable improvement. It would, of course, be the height of arrogance for any one individual to claim the right to speak, by experience, of the modes of administration and the capacity of the individual members, unless by appearance (we are not to speak from what may appear to be, to a casual observer, nor from what we have been told; but from what we have seen, heard, and is), of our various police forces, nor would it be just to estimate the whole from what we know of the few. But before proceeding to consider this, we shall take leave to offer a few observations, which have suggested themselves to us, on at least one thing prescribed and imperatively enforced by the police constitution on those who would become its effective officers; that is, that they shall all, with but few exceptions, don a particular and conspicuous dress. The wearing of such a garb is, amongst other things, indicative of the duties, and we suppose considered to be a good way of publicly exhibiting these

officials, so that every member of the community may readily see them, and get their assistance when required. And when nature refuses to show their distinguishing forms and colours, art has been made to supersede and supply an eye—known to some by the name "bull's eye,"—John Bull's we suppose—which, although it does not see of itself, yet reveals and can be seen in the midst of darkness; and the greater the darkness, the brighter the eye. And that these officials are, from the simple fact of their conspicuous habiliments, and their usual manner of execution and exhibition, admirably suited to be as well known by the law-breakers as by the law-abiding, will be at once conceded to. Hence their existence, and much more their appearance and actual presence, must exercise a wonderfully beneficial and deterring effect on the criminally inclined. Their service under some sort of distinguishing covering in large cities is indispensable; there being so much to do in the way of regulating traffic, and in the enforcing of the various local laws in such a way as to secure the safety of pedestrians, and the facilitating of business; where authority in clothes, simply from their conspicuousness, is of no less importance than authority in person and powers, because clothes authority is seldom disputed, but authority in person and powers minus the clothes is often. Taking this into consideration, it would seem—although it must be confessed that it has been sadly lost sight of and terribly misunderstood, if ever it was really meant—as if the principal purpose for which police had been instituted, was that police machinery should be so constituted and made to operate in such a conspicuous manner, and in such a multitude of ways, as to frighten and deter the criminally disposed from the committing of crime, than the employment of means to lay hold of and punish them after having committed it.

The fundamental principles on which police are based go thus to show that this institution considers the prevention of crime of much more importance to the State than the punishing of the criminal, after having been allowed to commit himself. And the object is certainly the right one; for in every thing or person that would go out of, or beyond, their legitimate state, prevention is better than cure, and in this instance, as in every other, not only better but vastly cheaper.

But if, on the other hand, we have been led to think that our police system, from its constitution and modes of execution, is in the best condition, and places its officials in the best position for the enabling of them to detect crime by seeing it actually being committed, or to detect the criminal after he has committed it, we cannot fail to see, on a little consideration, that we have made a great mistake. For what worse possible position is con-

ceivable for those to be placed in—unless we are to think of them being blindfolded, and their hands and feet manacled—whose conspicuousness almost altogether precludes them from the possibility of seeing the law being broken; from seeing the criminal at work, or loitering with the intent to commit crime? There is nothing more easy for one who is disposed to commit crime than to do it and yet keep out of reach, and to a considerable extent out of sight, of others who only form the ratio of one to several thousands of the community, whose dress is so conspicuous as to be at once recognised as far off as it can be seen; and it is even more so when a light is carried, as if to warn evil-doers of the approach of danger.

If it were not for the assistance rendered by a few of the more active and well-disposed people, the thieving fraternity who infest our cities and country so much would well-nigh put police at defiance, at least those of them in the noted garb. Conspicuousness and uniformity in appearance may be quite a suitable dress to go through military evolutions with something like mechanical precision, to fight in, and well calculated to serve the purpose of a target; but the policeman's very first principle is that he shall, on no account, not only not fight himself, but is the very man to prevent it, and is solemnly bound, by virtue of his office, to do everything in his power to prevent it being done by others. And we can hardly conceive of a sense in which he is to serve the purpose of a target—trained, exercised, and thatched over with clothes of conspicuous colours, and sent out to the field as an object that can be easily seen and shot, unless it be when he is used by a certain class of the populace as an object to throw their ignorant, puerile, and intolerable insolence and abuse at, or when the lawless, slimy rabble take the liberty to use him as such by throwing stones, bricks, bottles, &c., at him; and as for military evolutions, they are no needful nor useful part of police tactics at all, at least in Great Britain. If some of the time which is spent in several of our police forces at drill were devoted to the instruction of the recruits and inexperienced men, by an experienced, intelligent, and efficient officer, it would much more qualify them for the tracing out of the thief and the felon, and learning their evolutions, and for the intelligent discharge of all the duties devolving on them, than a whole lifetime's drill could possibly impart.

The powers invested in our police for enabling them to carry into full effect all the intentions of the law within the sphere of police, and the various rules and regulations imposed on them, although apparently quite ample, are to a very great extent counteracted by the fact that these officials are in many ways

placed in what appears to be the worst possible position for enabling them to perform their various and often difficult and delicate duties, in such a way as to take cognisance of and enforce all the law's elaborate provisions, as the law demands, and as the public expect. A man, let his intelligence, experience, and efficiency be ever so great, that is clad in a noted garb, and so tightly buttoned and belted into it as to render active bodily exercise so difficult, can never be a very efficient detector of crime and a scare-crow at the same time, unless he had the power of metamorphosing himself as circumstances occurred.

Further, the policeman's powers, although legal and extensive in a certain sense, will, on a little consideration, be seen to be in many instances ineffectual, even when there is not the least shadow of a doubt that the law has been broken and the guilty person actually in his hands. For instance, the want of evidence; the extreme difficulty so often experienced in getting it, from the reluctance, and often determination, shown by those who have seen the law being broken, to bear witness to that effect. The greater difficulty when people have been personally or relatively aggrieved, or are in a state of excitement—as many are on such occasions—to know what in their statements are true; the seeming, and often the actual, contradictions and irreconcilabilities existing between the averments of those who take opposite sides; the obstacles, not to speak of personal resistance, so often thrown in the policeman's way by so many he meets with on the streets, in order to molest, and, if possible, to facilitate the escape of the guilty party; and further, in all cases taken cognisance of by police—excepting a few trifles relative to the bye-laws of corporations and county authorities—more than one witness is required. And as our police officers are carefully separated from each other, in some forces, and threatened with dismissal when they are seen to meet, even accidentally, and speak with each other for a few minutes, they must experience great difficulty in the execution of the law—supposing they should be eye-witnesses themselves—and in getting the assistance of other officers.

Hence the policeman is absolutely powerless, just because the law has made him so, and because the law itself is so without evidence—notwithstanding all his and its powers—whatever may be the species and complexion of the crime. Thus it will be seen that the performance of his duties are much more difficult than is generally thought.

Now we think that the policeman would be a much more useful and serviceable functionary, if he were less conspicuous in dress, and it made in such a way that he could acquit himself with more agility without feeling so incumbered by it. He

would certainly be in a much better position to detect crime; and surely the detection of crime has something very considerable to do with the prevention of it.

He could perform his duties, too, with much less difficulty to himself, and to the better interests of society—perhaps not to the better interests of the criminal, if by his interests are meant that he be allowed to continue in his criminality.

With reference to the few observations which we have to offer on the administration of some of our police forces, and the capacity of the majority of their individual members, we shall take the liberty to say—simply because we are, by any effort of our reason, unable to think otherwise than we shall say—that the administration is not, nor the individual members are not, what they ought to be, what is easily within their power to be and to do in the method of operating on society, so as to secure and promote its best interests.

It may not be altogether unimportant for us to offer a few observations on what is considered to be some of the more important essentials which should be looked for and found in police constables.

The physical dimensions, intelligence, and general capacity of the members of police forces, as seen in the usage and practice observed by those who select, appoint, and retain them in the service, go to show what these individuals consider to be the necessary qualifications for such to possess; and that several good and several bad examples of their choice are to be seen, most people will be ready to admit. This may, however, be no matter of selection, but simply the results of those who offer their services, who turn out well or bad. It will, perhaps, have appeared to those who have given the subject any thought, that rather too much importance is laid on mere animalism, and the better parts ignored, overlooked altogether, or else considered unimportant in the selecting of police officers.

We would, however, by no means undervalue the physical qualifications considered of so much importance here, inasmuch as a gigantic, sound, healthy, and vigorous animal organism has at least the capacity to hold—even when it is destitute of actually holding—a sound mind, not a mind *sound asleep*, as we have so many examples in cities amongst these officials, but a mind sound in the sense of being morally and rationally sane and intelligent. But whilst paying all due respect to the bodily size and form which render one an eligible candidate, we think that it has been, and still is, in the most of our police establishments, made by far too much of, and the more essential qualifications almost, if not in many instances altogether, lost sight of.

Indeed, so far as can be estimated, judging from the selections

made from amongst those who present themselves for service, it appears that the mere animal is the only part that is thought of; and this no doubt is because it is the part of man that is more easily seen and judged of. An animal can see an animal, or anything which has tangibility, form, and colour, but nothing else—nothing of that which stands above and under matter. A mind awake, and actually living, thinking, and working, is required to see and read mind and principle through the animal.

Still, notwithstanding all the attention paid to the physical dimensions and senses of those who become police-officers, it is not at all uncommon to find several in some of our police forces who do not see, visually, five yards in advance of them, and others who only see with one eye; and since such as these can pass the scrutiny of medical and other officials, who are supposed to see people through and through at a glance—and we think ought to be able to see and read them to a considerable extent—it need not surprise us that many are to be found in our police forces, who not only not see mentally five yards before them, but do not see ten inches beyond their own nose, and who not only are blind in one eye, but totally blind in both. Few, if any, men are refused admission to some police forces on the ground that they are unqualified, suppose they should be almost mentally imbeciles, if they are anything more than the ordinary size, because it is thought that big men have strength, and can exercise it; and even supposing their strength is not in the ratio of size, they are more visible, and better suited for acting the part of the scarecrow than lesser men. This, no doubt, is one of the reasons why men of the largest size are preferred for officers of police; and another is, that the class of people police have for the most part to deal with, are those who are considered to be amenable only to brute force. And in thinking and acting so there is a good deal of what looks extremely like the exercise of an intelligent reason—of something like the employment of means which are likely to secure the desired ends: the perfect adaptation of means to ends is the grand secret to all success and progress. It must not, however, be overlooked, that in the general application of this principle, as far as the present subject is concerned, it is, and hitherto has been, almost exclusively looked to, and from a mere animal point of view. It is mere brute force, or that which has its appearance, that is by many blindly and stupidly thought to be strength.

That strength, rightly understood, is one, if not the principal thing which we are to look for, expect, and prize above every other thing in those who are intrusted with the protection of our lives and properties, and the shielding us from personal danger, most people will readily admit. Since, then, we are

all, or at least the most of us, agreed as to the essentiality of this element forming a prominent part in police officials, it may be worth our while to make some attempt to ascertain, if possible, what strength really consists of, from whom or what it proceeds, and how it usually manifests itself. We shall not pretend to consider these in logical sequence, but simply offer a few considerations, as they may present themselves to our mind.

The conception of strength, in some senses, appears to be so simple as to admit of no analysis. Primarily, the term *strength* appears to represent or convey the idea of the quality of that which is strong; and strong, from which it is derived, although variously and widely employed, usually denotes that which has power or force, either physical, mental, moral, spiritual, material, or mechanical, and that which has the quality of solidity, stability, resistance, and endurance. It is evident, however, on a little consideration, that although strength or power is often attributed to animals, masses of matter, and mechanical constructions, that no animal organism, no molecule, nor combined mass of matter, nor the most perfectly constructed machine, can create it. They, at most, are but the vehicles through or by which it works and manifests itself. Hence there must be some prime mover which sets it in operation, sustains, directs, and perpetuates it.

Mechanical powers or forces are seen in, or by means of, men and animals, water, wind, the expansion of gases or vapours, electricity, heat and chemical action, the strength or force of mind in the reason of man enlightened and exercised. Mechanical powers and those of chemical affinities, or the forces at work in what is usually termed *nature*, although inexhaustible in their resources, and capable of vast attainments, and at times tremendous in their consequences, are not to be compared with the strength and powers of mind, inasmuch as mind can tame and employ them as its servants. Since it can do this, and in many ways turn them to utility, it must of necessity be the superior and greater, as it is the vastly more valuable in virtue of its intrinsic worth. But with reference chiefly to the strength or power as, or as may be possessed, exercised, and manifested in, through, and by man, we shall notice that it may manifest itself in at least two ways: it can give out a force and make an impression, or it can resist forces and impressions laid upon it from without; the former is manifested in the putting forth of efforts, the overcoming of difficulties, and the attainment of desired ends; the latter in stability and the power of endurance.

Now, if animal weight be the true measure of all the strength that is in man and animals, there is nothing more obvious than

this, that a man with a body weighing fifteen stones will have more units of weight, and hence more units of strength, and be able to perform more units of work in a given time, than a man of eleven stones' weight; but if animal weight is not the true measure of strength nor power in man, but *thought* and *skill*, the lighter man may outrival the heavier at almost any kind of work. If, however, man is used simply as an animal, or as a lump of inorganised matter, at such work as that of raising materials by the weight of his own body, the heavier man will have the advantage; but if we set two men with four stones of difference in weight to do such work as rowing a boat, or throwing earth with a spade, where even but little thought and skill are needed, and the lighter man possess that little, he is the stronger man of the two; and just in proportion as he possesses thought and skill, will he be strong. Thus we see that if we use man simply as a weight, draught animal, or mechanical appliance, at such work as turning a winch or raising a loaded bucket by the weight of his body, where thought and skill are excluded, the heavier man will produce more work in a given time; but if, on the other hand, work has to be done where thought and skill are chiefly required, or can with advantage be employed, animal weight, simply as such, is no advantage—indeed may be an incumbrance—hence the lighter man, with skilled thought force, will accomplish more work, and also do it to much more perfection.

Some argue, that because there is a sense in which matter only acts on matter, mind on mind, and spirit on spirit, that an intelligent mind can only deal successfully with that which has intelligence, or at least the nucleus of it, or the capacity to receive it, and from this conclude that unintelligent and ignorant men are best suited to deal with the ignorant and depraved. This perhaps would, to some extent, correspond with the idea, and also the practice of class education and class legislation, and that everybody should remain exactly where they find themselves. Whilst admitting that matter, mind, spirit, intelligence, and also ignorance are, in virtue of their qualities and affinities, best adapted to each other, and to act each on its kindred, we are not to suppose that this is each one's only sphere, nor even its more important and proper sphere; for we have so many unmistakable instances of spirit triumphing over mind, mind over matter, and acting—through the medium of matter, of course—on it and its elements, and turning them to utility; of making matter plastic and obedient to its touch; and also of intelligence overcoming and imparting intelligence to ignorance.

Now, since strength of mind is not only competent to give feet, hands, and wings to matter, as it has done in the invention

and application of steam power, but wings and flight to thought by means of a material substance, and flashes it over the globe with almost the rapidity of thought itself, as is done by means of the voltaic electric fluid, and the apparatus through which it works; what is it not capable of doing on and with mind itself —if it can produce such phenomena, work such wonders, and obtain so many benignant agents and helpers from that which has little or no affinity, no correlation, no sympathy with itself, nor can ever reciprocate any; what might it not do if it would go to work with even but one-half of the observant and experienced skill, earnestness, and strength, and even with but one-half of the feeling and enthusiasm it gives to the investigation and utilisation of the physical sciences on the mind, and then on the life and character of its fellows, where the affinity, correlation, sympathy, and adaptation are perfect; supposing the persons on whom it operates were spiritually and intellectually blind, morally vile and stone dead—vitiated, degraded, and sunk into the deepest abyss of vice? Might not a current of spiritual and moral thought force be sent into and through man, with much more ease, and to much more perfection than inert matter, which is soulless, and strike the key which unlocks, sounds, and attunes his moral and God-consciousness—and there is no man who has not this, although unused and undeveloped, whatever his state of degradation—penetrating and fusing what is callous into plasticity, and animating what is stone dead into vitality; uncovering and exposing conscience, and dragging it culprit-like from its hiding-places, arousing it from its long sleep, quickening, enlightening, and strengthening it, until it has acquired the power, as it has the right, to rule and reign as both sovereign *de jure* and sovereign *de facto* over the mental and physical.

Thus we may see that what constitutes true and proper strength in man, is not the specific gravity of his body, as is the case with the most of animals standing under him, but intelligence of mind, and without which he can have no strength but what is common to the horse and the ox.

This mind-strength will usually manifest itself in one or other or all of the following ways: self-control, the choosing and pursuing of rational objects, the putting forth of intelligent and energetic thought force (the only omnipotent force of all forces, and the motive power of them all), or the employment of adequate means for the accomplishment of given ends, and the resistance of external forces or influences, either by the power of solidity, stability and endurance, or the putting forth of efforts to counteract and cast them off. A good simile of strength, perhaps the best that can be had, is that of a rock standing in the midst of a tumultuous sea, incessantly lashed by the lion

waves, which in their fury dash themselves to pieces on it, and are defiantly thrown back in confusion and hissing foam.

A man standing thus in the midst of society, with the merciless and furious waves of human passion beating on him from all sides, and temptations and allurements coiling and recoiling about him, and against all these steadfast and firm to truth, right, and duty, is strength of mind, and the highest species of it. This strength is very different in kind and degree, as it is vastly superior to the mere brute force, or rather weight, which turns the treadmill by its own weight. But not only is the strength, force, and power of mind vastly superior and infinitely more powerful than any, or all other, but on consideration it is very questionable if any other exist. We may see what we consider to be strength and power in animal organisms, iron machines, and other material things, from the quality and quantity of that of which they are composed; but on reflection we come to learn that all such, and also all material things, are but the instruments through or by which force works; and it is only as these are actuated and subservient to mind, that they are strong, powerful, and useful. We are in the habit of talking of the strength or power that is *in* a man, a horse, an ox, a machine, or any material thing; but really it is only that which is given, or can be brought *out* of them, that is strength and power.

Having formed some idea of strength in our endeavours to know what it consists of, from whom or what it proceeds, and how it usually manifests itself, this leads us a step further in the course we want to get into again, viz.: Who are they of the human family that possess, exercise, and manifest it, and therefore are strong? The answer we have to give may easily be anticipated from what has already been said. Those, of course, who are learned (by learned we would by no means mean mere erudition or scholastic and academic education, as it is evident that many who have this are still either unlearned or mislearned, and weak in every sense), more especially in the particular office, profession, or trade they are engaged in, and intelligent, and have the prospective well backed by the reflective, discrimination and judgment to put forth efforts, or use means which shall best accomplish the desired ends, and possess the power of solidity and stability to resist temptation and allurements under all their multifarious and seductive forms, and hold fast to truth, right, and duty at all hazards. This, it will be seen, is the same in principle and arrangement by which we have already said the secret of all success and progress lies—the perfect adaptation of means to ends. By this we would not have it supposed that we meant to reach perfection; but what we mean is—and it is our highest ambition—to get as near to it

as possible; and it is very manifest that we might be, in the most of things, a very considerable distance nearer it than at present, or hitherto have been.

Now, that it is this strength of mind which we have been considering that makes the policeman strong, and enables him to perform all his duties intelligently and efficiently, is so obvious, that no sane mind, who knows anything at all about police, can for a moment doubt; and for the want of it, whatever may be the animal strength and weight, he will be a continual blunderer, without strength or use, except in so far as he acts the part of the scarecrow.

Considering the irksome, difficult, disagreeable, and often delicate duties which society lays to the policeman's charge—there is no place too sacred, nor none too profane for him to make his way into in the discharge of his duties; there is no subject too subtle nor delicate, nor none too corrupt and gross for him to make manifest; there is no person so high but he may reach, and none so mean and low but he will descend to; he is constantly about the person of the first lady of the Empire, and too constantly about some of those of her unfortunate subjects; he treads the palaces of royalty and our legislative halls, and every place between these and the foulest hovels and dens of iniquity, pregnant with disease, dirt, vermin, and contagion—it is of the last importance that he, for society's and his own interests, should be intelligent, and able to exercise keenly and precisely the knowing, penetrating, discriminating, and judging faculties of his nature—even to call them all up and put them into operation at a moment's notice—in the discharge of his duties; and also have some address and polish, so that he may, as occasion requires, be able with credit to himself to put on any man's coat and wear it.

Indeed his duties, in some senses, are much more trying and difficult to perform than even the judge's; for he often has to decide as to the guilt or innocence of an accused at a moment's notice, amidst excitement, cunning, duplicity, exaggeration, misrepresentation, and every kind of opposition which would try to the utmost the discriminative patience and judgment of those who are called great, sagacious, and learned, and belong to an altogether different and superior caste, according to the *say* and criterion of the world, compared with him—a caste and a profession which the customary say of the world has for long attributed learning and wisdom to, and a knowledge of *law;* yet many, perhaps most of them, are absolutely destitute of the knowledge of *any law* in the universe, but the mere traditions, prejudices, customs, usages, or rules which human society have from time to time been pleased to record.

We would just like to see those who are ever so ready to find fault with the manner police officials perform their duties, to be placed in their position for one year, and show them and the general public an example how to do it.

Any wooden-headed novice may ask, Why did you not do this, and why did you not do that? after the thing is past, and all deliberately laid before him. Any person who is at all conversant with the law—and supposing those who officiate as judges in police and other inferior courts are not, if the procurator is—may with the greatest ease, after the evidence has been purged from its dross and irreconcilabilities, and put into systematic and intelligible form, decide as to the guilt or innocence of the accused, and pronounce what shall be the issue, after having all the evidence, actual and circumstantial, deliberately laid before him, having nothing to disturb nor divert his mind from calmly deliberating on the merits of the case. The police officer is placed in a very different position. He has not only to be apprehending officer, but before he attempts it he must know whether or not the law has been broken, and if so, in what specific form; consequently he has to be both procurator-fiscal and judge—something like a petty magistrate—before he is justified in taking any one into custody, or in any other way taking proceedings against him. If he take any one into custody against whom he cannot prefer a specific charge, and have some actual or circumstantial evidence, he, or the corporation employing him, may be made to give handsome compensation. If he has not been an eye-witness (society seems to think it right to exclude him from this as far as possible by the glaring garb it binds him into) to a crime or offence which forms the subject of investigation, he will have to make good use of his ears and discriminative faculties in hearing others inform him of it.

One person makes a statement with reference to the accused, and a second flatly contradicts it; a third makes an altogether different averment, and half-a-dozen more all speak at once on the subject, and dispute amongst themselves as to the nature of the case, and the guilt or guiltlessness of the accused. The officer cannot very well know what is what, in many such cases, unless he can read somewhat deeper than mere words, nor can he silence an excited crowd, nor the insolence of those innumerable no brain but all mouth puppets, and the self-opinioned and self-interested, who are ever so ready to bark and bray, for the sake of hearing themselves, or that others may hear them, with the true growl of the Scotch terrier and the donkey, and give orders and make suggestions about what should be done, but will never assist to do anything beyond that of annoying and obstructing.

Nor has he but little opportunity of cross-questioning any one whom he may suspect is saying other than the truth, for the most of such when subjected to this ordeal usually make off, or pass you off with an evasion.

And further, the majority of people, when in an excited state, or are interested parties, on the impulse of the moment, will affirm things which they will not stand to when the passion is off, or after a little consideration—not only not stand to it, but flatly deny having ever made such a statement.

Hence the difficulty of getting at the truth; and in all inquiry this is the principle which must ever be kept in view, and will only stand all tests.

The judge exercises absolute control over the court in which he presides, and therefore can order any one whose behaviour is bad and in the least annoying out of it, and deal with others for contempt of court; and if the calmness of the court-room should be disturbed by the rustling sound of a lady clad in silk, suspend the proceedings until she takes her seat or passes out. But the policeman's court—the public streets—is too wide, and his audience too promiscuous, to be so dealt with. He can hardly, by the fairest speech, induce any to tell him what they have seen (this reticence does not so much arise from a desire amongst the general public to conceal the truth and allow the guilty to escape, as from the fear and trouble of having to appear in court and bear witness of what they have seen), nor has he but little power over those whose behaviour is annoying, and who not only show contempt for his decision and mode of procedure, but for himself. Now, under such circumstances, what can mere weight of body, animal strength, brute force do?

Will the specific gravity of a man's body give the man specific discernment and judgment in such cases, or is there any affinity and ratio at all between gravitation of body and gravitation of mind?

There is yet one aspect of strength, which, although we have included it in what we have already considered, deserves special notice, in virtue of the remarkable power it possesses, in enabling those who use it to overcome obstacles and accomplish ends; that is *tact*, a very little word indeed, but fraught with great significance, and capable of doing marvellous work by those who have the discernment to use it. In fact, the word itself signifies *discernment* at the right time; and we know of no class of people more in need of possessing and exercising it than police officers.

By tact we by no means would have it supposed that we meant cunning or craftiness, although many seem to associate *these* artful devices with it, and to think that it chiefly consists

of such; nor do we mean diplomacy, for the term diplomacy, although of somewhat doubtful meaning, is usually employed to represent or convey the idea of skill or cleverness in managing negotiations, and throwing dust in people's eyes.

No; tact is not, nor consists of none of, nor has anything in common with, any of these. It is the due education of all our mental and moral faculties, so that perception is brightened and intensified and judgment matured, so as to act, as it were, spontaneously and wisely in contingencies. It is a keen perception, a peculiar faculty of discernment, a nice, delicate, and subtle perception in seeing and doing precisely what is required by circumstances. It is that which suggests to one at the moment, under whatever pressure or excitement, what shall be done, how it shall be done, and when it shall be done, or rather what ought, and therefore must and shall be done.

Tact, although of vast importance, and the key which is capable of unlocking almost all difficulties, is, like the most of other invaluables, not difficult of attainment. No price in gold nor silver has to be paid for it—it is as free to all as the air we breathe. It is, however, imperatively necessary to all who would possess and exercise it, that they first *dis*possess themselves of all preconceived ideas and theories which have not been proved by practice, and selfishness and self-opinioned notions, the gods which the majority of the race have, more than any other, worshipped from time immemorial, and still worship; and by so doing have blindfolded themselves and their offspring almost from the possibility of seeing the real, the true, and the right, as they might be seen. Those who possess and exercise this inestimable skill, are ever quick to discern, ready to learn, and know exactly when to be silent and when to speak, and to speak and act fearlessly, too, when the occasion requires it.

There are many who despise tact, because they seem to imagine that it is less manly to overcome obstacles by it than by a display of sheer force, and that its use is indicative of a deficiency in its employer. With such, a victory is no victory unless gained by a hotly-contested tussle, or a hand-to-hand fight; but they are sadly mistaken, for in reality there is a much greater power in the exercise of an undemonstrative skill than in the fiercest contested battle.

Now, we would earnestly beg of the policeman, above every other body, whatever his intelligence and physical force may be, to endeavour, by every possible means, to get tact, and we shall guarantee that its possession and exercise in the discharge of his duties will make many difficulties disappear, and also save his head from many a missile and his body from many a blow.

There are many who say to us, "It is all bosh! What can

the strength of mind and tact of which you speak do, when you have to apprehend those who are not, nor will be, subject to any law or reason but that of brute force; who always determinedly resist so long as there is energy in their bodies, or until they are completely overpowered?" That there are such people to be met with, more especially when they are stimulated to madness with drink, and thereby impenetrable through the mind, we will not deny; but we most decidedly refuse to believe that there are so many as is supposed, or at least as some would have us to believe. If, in proof of this, any should take the trouble to specify and enumerate the number of times accused parties have shown the most of physical resistance in their power on being taken into custody, we would have simply to say that this would be no criteria, as we do not know the numbers who might have offered no resistance had they been differently treated; for it is not at all improbable that the instances that might be cited were all, or at least the most of them, caused by the injudicious conduct—want of thought and tact—of the police, and therefore preventible.

More than this, we have not the least hesitation in saying that a very considerable number of those disgraceful and inhuman *melées* which every now and again take place between the police and those who resist them, when the officers get their heads opened and their bones bruised and broken with sticks, stones, and feet clad in boots, or, as we should rather say, wooden boxes clasped with iron, and their opponents their heads, faces, and arms battered, and at times broken with batons, are attributable to the rash, haphazardous, and injudicious manner some one or more of the officers discharged their duties. Were there more intelligence and tact used, and less blind and stupid brute force at the outset of all cases where apprehension is imperative, 60 per cent. at least of all those barbarous and brutal onslaughts would never take place. This, we suppose, is so well known to all who have sense and observation on the subject, that it will never be disputed; but it is still more manifest to those who have observation and experience.

There are police officers who, in the discharge of their duties, under all varieties of difficulties, seldom if ever are resisted, and there are others who can hardly bring in the simplest case without the use of their batons.

Is it possible, we would ask, for a person, except when insensibly drunk, and therefore unapproachable through the mind, to be in such a state of demoralisation and degradation as to be impenetrable by the intelligence and tact of those who have made such specimens of vitiated humanity a special object of study? And surely no one is in a better position, nor has so

many opportunities of doing this, than the policeman, even suppose it were no matter of duty, and for his own interests, that he should have and exercise the skill to humour those he takes into custody, in such a way that the law shall not be broken to a greater extent after he interferes than before; and that this is often the case is self evident.

But the truth is, and we are sorry to have to admit it, but feel constrained to do so, that the great majority of our policemen, more especially those in cities, are a class of men who seem to have little or no other conception of life, nor end in view in living, beyond that of eating and drinking, working and sleeping, and gratifying the animal desires, just as nature suggests; and if there be any object beyond this, it is the pursuing of a course of blind and stupid selfishness. They go on from one day's end to another, from one week's end to another, and from one year's end to another, without thinking, observing, or reflecting, mentally blind and asleep, and a good many of them occasionally, and some constantly stupefied with drink, constantly blundering and in the dark, just like a visually blind man attempting to walk through a heath beset with pitfalls and morasses, who every few yards is plunged headlong into a pit or swamped in a quagmire, notwithstanding the abundance of well-defined and conditioned roads which lead through the wild.

A little girl, a mere child, has been known by her skill and courage to tame and quieten a bull, after he had been put into the arena and goaded to madness by being made a target for the archers, until his body became pierced with hundreds of arrows, and to pull out the arrows and lead him off the scene like a lamb. Is there anything too hard or too difficult for intelligence, tact, and courage to accomplish in this way amongst either irrational or rational animals, if properly applied?

Intelligence, tact, and courage are, ever have been, and ever will be, more than a match for unintelligence, want of tact, and cowardice, whatever the animal weight or strength may be. It is mind that wields matter, inorganic and organic, and gives it its potency. It is when ignorance meets ignorance, blindness meets blindness, animal meets animal, brute meets brute, that a contest of brute force takes place. If two bulls should meet, and some incident occur which sets them to combat, their only mode of warfare is to gore each other; but even a child, with a little thought and skill, may separate, quieten, and conquer them. Our illiterate, unthinking, and unobserving semi-rational stupids of policemen, in the name and under the pretence of discharging police duties, come in contact and then in collision with bulls as stupid as themselves, and the only idea that seems to actuate them in accomplishing the ends they have in view, is by tussel-

ing and fighting, and in so doing, incite and provoke others to do the same.

Now, whilst not depreciating the stature and weight of men who offer themselves for police service, but doing all honour to such, and would have every encouragement given to secure them for, and retain them in, our police forces, we would like to see, for society's sake and the criminal's too, much more attention given to that which in reality constitutes a man proper, and cease to think of him, when he chances to present himself in the form of an applicant for police service, exclusively as a semi-rational animal possessing mere animal weight and nothing else.

Therefore we would beg to say to heads of police, and doctors who examine men for police service, not to think of and measure the strength and capacity of a man from the same point of view as a mechanic thinks of and measures the strength and powers of a wooden or an iron machine, nor as a man who goes to the market to buy a horse.

Doctors should not forget, whilst measuring the ability of a man to knock down a thief, a robber, or a Fenian, from the quantity of bone, muscle, fibre, flesh and blood in his arm, that he may have a power in his sensorium and the capacity to exercise it in such a way as to overcome the thief, the robber, and the Fenian, too, without the trouble of knocking them down (the knocking down process is, of course, the only idea thought of when dealing with such by the stupid and vulgar, and perhaps doctors too, so long as he kept clear of their medicines).

Whilst submitting the bodies of candidates for police to the rule and the scales—the standards by which wood, stone, and metal are measured—we would like to see the mental and moral faculties measured by some testing gauge, however low, before they were considered eligible candidates. The knowledge and practice required to be able to form and arrange the letters of one's own name are no more an index to his intelligence and capacity to perform the duties and exercise the functions of an officer of police, than the knowledge of Greek and Sanscrit is indicative of a knowledge of mathematics. But we would not only have the powers and capacity of applicants for police to be tested physically, mentally, and morally, but before they are intrusted with the powers which the law confers on police officials and sent out to the streets to exercise them, to be first submitted to some reasonable and intelligible instruction and discipline, and not until they had given some proof of possessing the nucleus—or at least a common-sense idea—of that which the law lays to their charge, and which society in general anticipate to find in a policeman, would we have them intrusted with the

execution of the law at all, unless when under the direction of an experienced officer. This we believe to be the case with the most of our county constabularies, and all well organised and efficiently disciplined forces in England.

But the most of the superintendents or chiefs of our city police forces in Scotland seem to think that all men who offer themselves to this service are so knowing and clever that any man who comes within the circle of the physical dimension law may be brought from a herring-boat, a shoemaker's stool, the plough-tail, the army, or any other kind of occupation or labour the one day, and constituted a police constable the next, and intrusted with all that the law lays to the charge of such and demands of them.

This is something like fast doings, and is just as much too fast as it is at variance with every law in the universe of progressive law. We have men coming daily from these occupations, the most of whom having never been in a city before, and know nothing of city life, and appointed constables the one day, and sent out to the streets the next, without one iota of instructions, and as it may happen, posted on the more responsible beats, who are just as absolutely destitute of that which constitutes a policeman, or how to exercise the functions of one, as the lamp-posts they walk past, except in clothes, movements, and a book in pocket containing a summary of laws and bye-laws and regulations compiled in a promiscuous and heterogeneous order, and some directions how and on whom to exercise them. These ambulant bundles of clothes with leathern girdles and bull's eye glaring from, and law and powers in pocket instead of head, phantasmagorian policemen, form the great majority of those who guard and watch us during the night, and some of them during the day. But of course the darkness, with artificial light, will be admitted by all to be the best adapted for the exercise and exhibition of shadows, phantoms, and paraphernalia. It is in our opinion radically and morally wrong, and what the public should not tolerate, the sending out of entirely inexperienced men to the streets to act as constables of police, and practise on the public—practise until they become experienced, unless their ignorance stop their course, as it often does, before they reach that stage.

In the Edinburgh City Police—with which we are best acquainted, and especially had in our mind when reference has been made to police heretofore—for instance, men from the country or the army present themselves at the office with a view to join the force, and after satisfying the physical-dimension-law and subscribing their names, are, along with their certificates of character, or something answering the same and passing as such, presented to the superintendent, who, if he be requiring men, as he

invariably is, says which of them he will receive. Those accepted are passed to the doctor, whose chief object is to know whether or not they have been vaccinated. On looking for the vaccination mark, he sees the form and quantity of the arm, and from it judges of the soundness, quantity, and quality of all the other parts of the body, as it is the only member examined. As vacancies occur, as there are usually several every week, from resignations and dismissals, these new and altogether inexperienced men, some of them destitute of common-sense, and still more destitute of the least knowledge of police duties, are sent for, habilimented in clothes, and the "instruction book"—we might as well call it the *de*struction book, as it invariably proves to those who attempt to put it into execution as it instructs and directs—and sent out fully constituted police constables, and located on beats without one word of instruction, without even so much as a hint, and seem to be considered as fit for whatever they may be called on to do as they are ten years hence, from the simple fact that they wear the clothes, and carry the book in their coat-tail. They are held as strictly responsible too for all on their beat, for all that the law lays to their charge, and for the execution of all this according to the unexceptionable, inflexible, and mechanical rules laid down in the so-called unerring book, which is Mr Linton's Confession of Faith, to which no one must take exception.

This is a tremendous leap in the dark; and yet it is not such a long leap after all, for one is supposed to know no more after twenty years' service than he knew the first night. The mistake is that the leap is taken all at once. Hence it follows that as the great majority of the men who connect themselves with police are of the haphazardous and unthinking class, and thus allowed to begin in the dark, it is fifty to one if they do not continue and end in it. These newcomers, after having been shown through the town and the various offices—(the practice of showing the town for a week previous to being posted on beats is of recent date, and was occasioned, we suppose, on account of several of the recruits, after parading for duty at the Main Police Office, to be told by an inspector where they would have to do duty for the night, which sometimes chanced to be at a sub-office, and they, being unacquainted with the town, often lost their way and wandered several hours before finding the desired place. Others, after having been stationed on beats, not only lost the way round them, but lost themselves, and sometimes wandered the whole night)—are usually placed on beats where the more drunken and degraded class of the community frequent. The newly joined man, a stranger in town and to town life, is completely lost amongst such a state of things and a

class of people. He does not know what to do, nor where to begin if he has to do anything. He tries to make some acquaintance with those of his own colour and profession adjoining him, so that he might learn something from them; but finds little consolation or encouragement, indeed, more especially if they be of the older hands, who have learned the philosophy and practice of keeping any knowledge they may have entirely to themselves. In the course of a night or two, or in a week or two, he comes to know that people who get drunk and lie down on the streets, and those who fight, are to be taken to the police office. No one tells him anything about his duties, and should he ask, he is usually laughed at; so he plunges away in the dark, thinking it a strange world indeed, with an eye, of course, and when he can, an ear on his neighbours. He soon learns that the vocabulary of the most of them consists chiefly of oaths and language of the foulest and grossest kind, and sees that they take occasionally, and most of them as often as they get the opportunity, large draughts of beer and whisky, and other kinds of liquor, and that several of them go into licensed grocers' premises about shutting time; that when they come upon drunk people lying on the streets in a stupefied state, and those who sometimes walk and sometimes roll, they usually give them a shake up by the neck or ears, and several kicks with their feet about the back and abdomen, with a view to waken them up; and that not until shaking, twisting of ears, and kicking fail, do they take them to the office. The inexperienced youth, in a few days, gets a little better acquainted and a little more courage; and if his character is not formed before joining the police, and has little sense and judgment of his own, he, of course, joins in the beer and whisky drinking, and practises the shaking, ear-pulling, and kicking, as he is led to believe that these are the essentials of police duty; and before the lapse of a month or two he convinces himself that he knows all that is to be known within the sphere of police. Should he be located on a beat in the suburbs, or any other quiet part of the town where rarely anything occurs—at least what does occur is usually beyond his cognisance and comprehension—which requires him to observe, think, and act, he just turns out nightly, walks to his beat, and revolves round it like a danger-light placed on a rock, and is just as wise and as much a policeman the first night as the last, suppose several years are passed on it. This, however, is a better position and a much more enviable one to be in, than the man's who was placed amongst the lapsed masses and lapsed policemen, for when these men are dismissed or resign—and it is a thousand to one if either of these alternatives does not follow—and join any other police force, the one who learned

nothing has simply *to learn*, whereas the other who learned the drinking, shaking, and kicking, has first to *unlearn* all these; and that the unlearning of bad practices is a much harder task than the learning of good ones is known to everybody who tries it.

Few men are any length of time in the force until they are warned to see the superintendent at twelve o'clock noon of some day, having committed, or are accused of committing, some offence—that is, going against some of the rules in the oracular Instruction Book, which are tenaciously, even something like superstitiously, held to and mechanically enforced, whatever the conditions and circumstances. Accordingly, they attend at the appointed hour. The charge—sometimes so infantile and ludicrous that it could not fail to provoke outbursts of laughter on the stage: indeed many instances much less fitted to do so are constantly heard there—against them is read over, and the interrogation so often heard in the Police Court put: "Guilty or not guilty?" No exception whatever must be taken to any part of the accusation, however stupid, malicious, and false it may be in whole or in part. You must plead guilty or not guilty to the whole of it; and the almost invariable practice is, that if you plead *not* guilty, you are at once severely dealt with by reduction of wages, fine, or dismissal—not so much, it would seem, because you are considered guilty as charged, as from the fact of your denying the charge which some *one* individual, and that one individual perhaps a fool or insane with drink, often out of purely personal or malicious motives, puts against you, suppose you are as innocent of it as the man not yet born. If, however, you plead guilty to whatever you are charged with, even although the charge may be a very grave one, and more especially if there has been drink connected with it, or the cause of it—drink in the Edinburgh City Police force covers and pardons a multitude of sins—you in all probability are fined but a shilling or two, or merely told to "see and not come back again." This mode of discipline is so well understood, that many who are not at the time prepared to be dismissed plead guilty to all they are accused of, even when they are innocent, until a more favourable opportunity occurs, when they resign. But no man with a spark of soul in him would or could be expected to submit to such a pernicious and contemptible way of doing, suppose it should cost him his life. The charge preferred against the defaulting man is almost invariably worded from some part of the infallible Instruction Book, which is the only, absolute, and final law and court of appeal here, and although but mechanically framed and interpreted, is made applicable to every case, at all times, in every place, and under every condition and all circum-

stances. This is perhaps the first time he heard of the book being used. He in all probability hitherto thought its proper place was in his pocket, as a certain inspector considered it his duty to ascertain whether or not he carried it *on* his person in the same capacity as he carried his baton. But strange and even ridiculous as it must appear, no inspector or other officer ever so much as used any means to learn whether or not any man read or understood the book, what the book said on any particular subject, or used any means whatever to know whether or not any man understood anything at all about duty. No, the puerile and stupid way is to begin and continue the men in the dark and in ignorance, and then when they stumble, or are accused of stumbling, against any of the mechanically made and inflexibly enforced rules in the Umpire Book, to be brought before the superintendent and dealt with as if they had been instructed into and knew every law within the sphere of police and the said book—dealt with much more on account of the negligence, carelessness, and infantile stupidity of their superiors than their own faults.

The Instruction Book did ultimately come to be read to the constables by a superior officer; but not until it was seen by those who perform the functions of judge in courts of justice, on hearing the evidence of the constables, and by means of their evidence the manner they performed their duties, that some of them were entirely ignorant of what the law said or the book instructed on the particular subject in question. But what instruction is likely to be derived from the reading of a law and regulation book, or influence exercised on the constables, even by a superior officer, when the officer so engaged reading comes to that part of the book which reads thus: "The constable shall not drink any intoxicating liquors when on duty or in uniform," &c., when at the very time he himself is so beastly drunk as to be unable to sit on a stool with his elbows posted on a table, to read or speak coherently, and the saliva or liquor running from his mouth, and several of those of his next subordinates in equally as bad a state from the same cause? Why, the whole is a complete and contemptible sham.

Others who have served six or eight years without a single inhabitant or superior officer so much as finding the least fault with, having no reasonable occasion to do so; but no sooner does some eccentric and capricious fool, some bacchanalian coterie, or some superior officer, often from a purely personal motive, make the least complaint against them, however absurd, unreasonable, and uncalled for, and however falsified, exaggerated, and misrepresented it may be, the officer—suppose he is one who has made himself intimately conversant with all within the

sphere of police, and also with every rule and regulation in the instruction book, and intelligently and efficiently enforced the law, and abode by the regulations—is brought before the superintendent, talked to and dealt with on the sole complaint of one individual, as if he were absolutely destitute of feeling and reason; as if he were the greatest blackguard, the vilest scoundrel, and the most impudent liar in the city; as if he were a lump of clay, dug from a bed of mire, cast in a mould, and dried in the sun; and amongst other abusive language, told that "a word that he says cannot be believed," although the same man's words are maintained to be truth absolute when he chances to be in the witness-box and makes a statement with a view to convict some one of an offence—or that "the whole force is degraded, scandalised, and vilified by him;" and if not dismissed, suspended, and in order to frighten him out of the force, we suppose, told such things that his resignation will be accepted, otherwise he may expect to be dismissed.

Now men are constantly dealt with after this manner, and for what? For committing no offence whatever either against the law, morality, or even the regulation book, but simply for displeasing some one in the lawful execution of the law.

It is a most remarkable thing that although the superintendent, in dealing with defaulters and those complained of, usually says such things as, "Why did you do this, and why did you do that?" "You ought to have seen this, and you ought to have seen that," he never, so far as we know and can learn, ever yet said what the officer actually should have done in the circumstances. This policy is in keeping too with that of his subordinates and the force generally. Almost without exception the superior officers, criminal officers, and sergeants, who have any experienced knowledge keep it, as far as they can, a profound secret to all, and those of them who have neither sense, experience, nor knowledge, and consequently continually blundering and turning all into confusion but self-interest, at times give orders and instructions which are not only useless but ridiculous, and which no sane person would dare to carry out. The most of the sergeants usually laugh at any man who asks anything regarding duty, and tell him to find it out for himself. The inspectors pass him off with an evasion, or tell him to read the instruction book, even when that book is dumb on the matter inquired about.

A lieutenant says: "Why come to me and ask such things? Don't you know your duty?" Another says: "Dear me, do you want me to get into trouble through you; go and do your duty." A third, a more sensible one, says when told that such a thing was done by the order of a certain

inspector, that "you are not to mind a word which that man says;" and to some of the sergeants who ask him how they are to proceed in certain cases, to "go out and ask any of their men, and they will instruct him."

The only use the so-called inspectors are to the public, or the constables, in the carrying out of the law, is to tell the officers what such a one has been telling them, and what they have seen transpiring in certain streets, when passing through them—of course to take cognisance of the law-breakers is as far below their dignity as to know how to do it is beyond their ken—or when some of them come on the scene, when a constable is engaged in the investigation of a case, and cannot see his way clearly to take the accused into custody because of no, or not sufficient evidence, to tell him to "apprehend the man; you have nothing to do with the witnesses."

The few men who have been any length of time in the service, and might be expected to be experienced and efficient, are there for the most part in virtue of their learning and practising the philosophy, "How not to do it." The more observant soon learn that the safer and less troublesome way is to mind himself, and to do as little as possible—never to risk anything where there is the least shadow of doubt, not to interfere with any person or thing, unless they have absolute certainty on the matter, as this tallies best with the cast-metal rule they are measured by, when mistakes happen—"Guilty or not guilty?" But few, indeed, get this length; the mass of them plunge away in the dark, up to the knees amongst mud for a few months, or at most a few years, until their heads come against the inflexible block of metal, or until they emerge so far out of the darkness and mud into light and reason, as to get ashamed and disgusted at such childish arrangements, and a selfish and hydrate-fire ridden fabric.

But the dismissing part of the mechanical apparatus, which is made to operate on the blind play of *shaft* and *piston* principle, is often made to revolve much faster than we have yet indicated. Perhaps it might not be inappropriate to name it the "Flying Scotsman" or the "Irish Royal Mail," as there is often a good deal of the Irish element in it.

A constable with little experience and less knowledge and sense, is appointed to the office of sergeant, and intrusted with the charge of a section, which usually consists of twelve constables. This officer, in order to show his efficiency, and how to make his section and the force generally efficient, in the course of about two and a-half years, is so successful as to get, *solely on his own word*, over sixty constables dismissed, many of whom had far longer service, more experience, and intelligence than himself.

Another, after some eighteen months or two years' plunging in the dark and the mud is made sergeant, when he should have been sent to a lunatic asylum; and by the time he is two months in charge of the section, is heard boasting that "there are only now two b——s in the section that were in it when he got charge of it, and that he will soon do for them." This idiot of a clothes' screen, one night when in charge of his section, gets so incapably and helplessly drunk, that he lies for several hours in the station-house, vomits it through and through, and relieves himself in his clothes; and when brought before the superintendent, is simply told by him to "see and not come back again."

A third, after about nine months' service, is promoted to sergeant, and the only qualifications he has is his great capacity to consume enormous quantities of liquor, especially raw ale at breweries, and gets drunk every night. These are but specimens. Men with no police experience whatever, nor intelligence, are appointed to the office of inspector on entering the force, whereas, if they were subjected to the ordinary rules which candidates for police are, would be considered unfit for any police force in the kingdom.

It is no wonder that the inhabitants got alarmed at the state of things which resulted from this administration, and lost all confidence in the men, so much so, that they appealed to the horse. But what can even the sagacious animal the horse do, when a donkey is placed on his back?

The theory and practice, and the whole arrangements of the force, seem to be almost exclusively conducted on the principle of "locking the door after the horse has been stolen." The criminal department, the main staff of large city police forces—but, good heavens! we think shame to attribute the epithet *criminal* to many of these officers, unless we apply it to the disposition and practice of several of themselves; for how some of them came to be here is inexplicable to us, on the grounds of qualifications or efficiency—are for the most part employed in making inquiry about things after they have taken place. When not thus employed, they may be seen lounging about the police-office and the locality of brothels, very often not in a fit state to do duty, or searching through the town for some one's strayed dog. When any of them gets information which is thought might lead to the connection of a certain person with a certain crime—and in many cases would do it if it were properly gone about, and be the means of bringing the suspected person to justice—he who gets the information usually keeps it all to himself until he is baffled, after which he makes it generally known, and this often when it is too late, when the suspected

person cannot be got. A crime is committed, a certain individual suspected, a criminal, or a so-called detective officer is made aware of it; and he keeps all a profound secret, thinking, we presume, in his stupid and blind selfishness, to distinguish himself in the estimation of those as stupid and short-sighted as himself; and not until he is defeated does he make the affair known through the force.

Now it has, not infrequently, come out afterwards, that during the time the officer was keeping the secret, the individual wanted was daily passing and repassing under the observation of several members of the force, but by the time the information is made general, is nowhere to be seen or found within the city.

This appears to be the principle which the Edinburgh city police detective staff work upon. "If I cannot do it, I hope no other one will do it," seems to be their motto.

When some inhabitants make a complaint about some trifles that have occurred in the vicinity of their business or dwelling-houses, it is not at all uncommon for an order to be issued by the superintendent for a constable to be for ever after placed in such a street, or in the case of a dwelling-house in the suburbs, at such a man's door, or at least to be always in sight of it. Consequently, in order to carry out this the constables have to be taken off their respective beats and placed at these places. By this arrangement we have a policeman constantly at one place, especially protecting the interests of one individual and the few adjoining him; and at other places, even more closely populated, only twice, or at most thrice a-day (twelve hours). Hence it is not surprising that lobbies are robbed, and complaints made of people being robbed and assaulted, and gardens plundered, even at mid-day.

Such dealings with men, and such arrangements as are at present, and have been for long practised in the Edinburgh city police force, may have been to some extent in keeping with the state of society half-a-century ago; but surely it cannot but appear to all who have any sense and experience, and given the matter any thought, to be altogether out of harmony and at variance with the now altered state of society—with the intelligence of men, and efficient and methodical modes of procedure. A non-progressive, *mechanically legal* system of fifty years' standing, and everything else around actively progressing, is hardly fit to be applied to the quadrumana in our day of social science and utility; and the sooner it ceases to be applied to the bipeds without feathers, the better for all concerned.

On full consideration of all concerned, we do not think we could compare the instruction and discipline element of the

[illegible]

[illegible]

[illegible]*

[illegible] arrangements and [illegible] the [illegible] might be for the [illegible] to lay hold of the criminal in order to [illegible] to light and himself to justice, nor for the [illegible] of its individual members to do their duties [illegible]

There are a few things which appear to us should be strictly [illegible] in the supervision and discipline of a police force, and without which no force will be efficient, whatever it may be [illegible] otherwise. Some of them are these:—

1st. That an intelligent and careful selection be made from amongst the candidates who offer their service.

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* Since the above was written, a change has taken place in the superintendence and administration of the force.

2d. That the powers which the law confers on police constables, and the responsibilities incurred therewith, be entrusted to no one until he has been for some time intelligently instructed in those duties, and given some reasonable proof that he understands what he has got to do, and how to do it.

3d. That no promotion be given but through merit, and that the test by which that merit is measured be such that none but those who have, and exercise, intelligence, experience, and efficiency can satisfy.

4th. That the whole of the superior officers of a police force be superior in other things than clothes and salary, and capable of imparting instruction to their inferiors; and also to show them, both by precept and example, how to discharge their duties and conduct themselves.

5th. That when constables are complained of for not doing in some particular thing, as some individual thought they should have done, or are reported for neglect of, or improperly doing their duty, misconducting themselves, or violating any rule in their directory, that it be first ascertained, and that by taking their regulations, the law, and circumstances into consideration, whether or not they have actually done so; and that not until proof is laid by the testimony of not fewer than two witnesses, they be found guilty of misconduct, unless circumstances can leave no doubt; and that when a fault has been committed, a distinction be made between an error in knowledge or judgment, and that which is deliberately done, or failed to be done, with open eyes; and further, when discipline has to be administered, the defaulting officer be always viewed in the light of a sentient and rational being, not as a log of wood or piece of cast-metal, who knows right from wrong, and given to understand that, in addition to the knocking of his head, hands, or feet against the shaft-and-piston-made rules of a so-called regulation book, he has been guilty of a greater crime—viz., that of committing a *moral offence.*

If these few simple things, or the principle which underlies them, were adhered to, we are certain we should very soon see an altogether different state of things, and a very superior and more efficient class of men in several of our police forces than at present.

It may be said, and often is said, that the desired class of men cannot be got for our police. It may be so; but we would ask—Do those who have the administration of police forces turn those men they can get to the best account? Young men, with unformed characters and unsophisticated minds, are surely capable of training, if intelligence and reason be applied to them. Mechanically and soulless constructed rules and regulations, bedded

in the mortar of legality, will never, unaccompanied with anything else, make intelligent or efficient police officers.

But if it be maintained that proper men cannot be got, we would ask where do all the intelligent, systematic, and efficient men come from, who are to be found in county constabularies? Few men who join these forces are long there until they know exactly what they have got to do, how to do it—yes, and do it intelligently too.

The efficiency of a police force does not appear to us to be the result of a deficiency in the men before or at the time they were constituted members of it, but the bad training they got after they became connected with it.

Now we do not expect that police constables are to be social scientists, philosophers, or poets (they have, however, as good opportunities as many who are these, from the fact that all the education the schools of every order and name can impart, nor all the book literature in the universe of books, can never, has never constituted either; all that is needed is the mere simple faculty of *attention* being given to thought and action, and natural phenomena and evolution as they pass before your eyes, but of course you require to have eyes); but we do expect them to know something of the principles as well as the theory and practice of their own particular department in the social machine, and to exercise something of the social reforming element in the execution of the law. A mere *legal* and *mechanical* execution of the law, by those devoid of soul and reason, is a most dissociating, unjust, and pernicious method of procedure.

But although we are very much dissatisfied with some police forces, and several things common to the most of them, we would by no means have it supposed that we have no confidence in them; and would therefore take leave to assure the public, so far as our knowledge extends, that although an almost unpardonable amount of laxity and sheer stupidity are shown by a considerable number of officers, and although several, from the superior and responsible posts they held in police forces, would naturally be thought superior to and above such actions, have proved themselves to be morally corrupt to the very core, and unfaithful to the public interest and trust reposed in them, for the insatiable greed of what they blindly thought to be gain, that confidence is not to be lost in police generally, nor need any one for a moment doubt that all our police forces and the most of their individual members, so far as their knowledge and experience enable them, will continue to do everything in their power to bring the perpetrators of the higher crimes to justice, and remain faithful and loyal subjects, although they may have little or nothing of the social reforming element in them, or idea of their own true functions in society.

CHAPTER VIII.

CRIMINALS—HOW TO BE DEALT WITH, SO AS TO BE CURED OR DETERRED FROM RECOMMITTING CRIME. THE ACCORDING TO LAW METHODS OF PROCEDURE, FAILURE OF. MANNER IN WHICH CRIMINALS AND OFFENDERS ARE SENT THROUGH THE LEGAL MACHINE. THE PROCESS BY WHICH CRIMINALS ARE SCHOOLED. PRISON DISCIPLINE NEITHER DETERRING NOR REFORMATORY. OUR NATIONAL CONSTITUTION, WITH ITS FIXED ORDERS AND CUSTOMS, DETRIMENTAL TO VITAL REFORMATION, OR EITHER GOVERNMENT BY THE FITTEST. OUR GREAT ERRORS IN DEALING WITH CRIMINALS. POLICE COURTS—MODES OF PROCEDURE LIKE LIVE-STOCK AUCTION MARTS—FIRST OFFENCES SHOULD BE FULLY GONE INTO. HOW TO KNOW CRIMINALS, SO AS TO SUBJECT THEM TO CURATIVE DISCIPLINE. ALL CRIMINALS AND CRIMES DIFFERING FROM EACH OTHER, AND REQUIRE TO BE DIFFERENTLY DEALT WITH.

HAVING got our eyes and hands on the criminal, or rather assuming that we have, we would now make an attempt to turn the light of whatever little reason and judgment we may possess on him, with the view to deal with him, if possible, in such a way as to cure or deter him to such an extent that he shall not return to us again and again to be dealt with; and now we find ourselves engulfed in difficulty and perplexity.

This, we must at once frankly confess, puts us to our wits' end. It is the difficulty of difficulties, the most formidable and insolvable thought that has yet crossed our path since we set out to consider Our Social Errors and Remedies, and stares us almost defiantly in the face, from whatever point we would view it. But having once set out, we shall make a desperate effort to fight our way, by some means or other, however impregnable and insurmountable the barriers, and intricate and complicated the subject may be.

We have a belief and a conviction, to a considerable extent founded on observation, reflection, and experience; and as the belief in it gives us some encouragement in our present endeavours, we may as well state it in the outset: it is this—That no man or woman—excluding the lunatic—can be so great a criminal, nor so far sunk in vice and degradation, as to be beyond the possibility of cure and reformation.

If some, on consideration of this, should be induced to take a retrospective view of the many instances in which their best efforts were entirely baffled to make any impression on many of this class, and therefore have set such down as impenetrable

and beyond reclamation, we would beg to ask them to reconsider the subject, and to bear in mind that the means used, although with the best intentions, may have been more at fault than the subjects on which they were used, and as inadequate as the individuals were vicious or criminal. That if the means used did not bring about the desired results, the defects were in the means employed, and not that the ends were unattainable. The employment of adequate means will never fail to attain the ends sought. "As ye sow, so shall ye reap," is both an experimental and philosophic fact, apply it to whatever you may.

But before the adequate means can be known, and intelligently and effectively applied, human nature in all its complexity and diversity, yet oneness, and under all its intricate and various phenomena, has to be made what it has not yet been to the extent it might have been—and must be if we mean to cure its ills—an object of science and art. "Good heavens!" many will say, "human nature a subject or an object of art!" Yes. A science that we may investigate and know the principles and laws, or the usual occurrences of the knowable, and an art that we may apply our knowledge to practice. To the extent that we earnestly, truthfully, and skilfully acquire the knowledge that such an education yields, and intelligently apply it, will we succeed as individual and social reformers; and until we learn and do this, our best intentions and most pious endeavours will be, as they hitherto have been, but lumber cast on the wheels of the reforming, utilising, and progressive machine. Would that we could hold this lantern in our hand as we proceed, that our apprehension might be clearer and more acute, our reason enlightened and enlarged, and our judgment matured and commensurate with our penetration and reason—that we could direct the revealing rays of light streaming from the science and art lamp on our path, so that our uncertain footing might be safer, and the end of our journey and object of pursuit surer! It will be no small encouragement, as we tread along, the belief that we are not holding the untenable, nor in search of the impossible and unsearchable.

Supposing that we have the criminal in our possession, and now set before us; how are we to deal with him, so as to cure him of his criminal disposition, or deter him from the recommission of crime? The answer of the majority would be, we think, to deal with him "*according to law.*" In some senses we would take no exception to this being done, if according to law shall mean according to justice, and as one deserves. But if by according to law be meant that he be dealt with after the manner he hitherto usually has been, then we would lift up our voice, and with every faculty of our soul and body, protest against this

being done in the most solemn and determined manner. If asked why, we would answer, because it is our candid belief that the according to law method—not so much as law is imbedded in thought in the statute book, but as interpreted and put in execution by its officials—as hitherto understood and administered, has been one if not *the* greatest manufacturers of criminals we know of. If one, on being taken into its machinery, be but little of a criminal in action, and still less in disposition, he only requires but a turn or two through its unbending, cast-metal, lumbering wheels, in order to come out a full-fledged habit and repute of the deepest dye.

If the according to law process of procedure produce such effects, might we not know something of its manner of working? In noticing these we shall not go elaborately into details, but merely instance a few cases to serve as representations of this according to law system.

The entrance to this legal machine is by police and court gate, and the exit by prison gate. But between the entry and the exit there are several actions and counteractions, drag-wheels and fly-wheels, collecting and separating, rolling and pressing apparatuses, all pulling, dragging, pressing, and bruising the criminal's clothes, hair, nails, and skin, but go no deeper—make no further impression. The hair may be shaved as closely as razor can do, the scarfskin may be sometimes well-nigh curried off, and the cuticle pierced but seldom if ever perforated in the grind through the legal mill.

But before we look at the legal machine taking in men, women, and children indiscriminately into its maw, and throwing them for the most part off with a criminal tendency ever after, it may be as well for us to endeavour to form some intelligible conception of what we are to understand by the term *criminal*, or rather, perhaps, what it is that constitutes a criminal. It is to be feared that we will be found to a very considerable extent in the dark here, or at least unusual in our ideas, as we have not read a single book or other literature on crime or law (we believe it is the practice of most who write to read books and attend lectures on the subject they are engaged with), nor yet anything on the philosophy of either.

Within a certain sphere, however, our own observation and experience have read and interpreted a law and crime book to us, and our reflection and reason have to some small extent schooled us in this subject. Hence this is the book, the school, and the teacher we will in the present be guided by, and being so we shall, unless unknowingly, adopt no man's thoughts or language but our own.

We would not, however, advise any one with an alive moral

nature, a sensitive mind, and a sensitive nervous temperament, to attend the particular school we unfortunately attended; for if they do so for any length of time, they may expect to find their moral sensibility shocked and disgusted beyond description, and their nervous system weakened and perhaps irreparably deranged.

A criminal we take to be one who commits crime; but it is not usual to call any one by that name, until he has been found guilty of a violation of the law, by one who exercises the functions of judge. Crime is a term which designates and embraces a certain class of immoral sayings and doings. Indeed, it might, without much impropriety, be applied to almost every species of immorality which runs counter to man's moral and God-consciousness. There are, however, sayings and doings which, although quite immoral in the estimation of the most of civilised and rational beings, yet do not shock our moral sensibility to such an extent as some do. Hence a line is drawn between these, and social morality draws this line of demarcation, and calls all on this side, although far from being free from crime, not punishable, and all on that side criminal and punishable. Crime, then, will be seen to be the sayings and doings of men and women, and children too, after they are held responsible for their actions, which run *contra* to social morality, which overstep the legal demarking line of which the majority and the law are agreed to take cognisance of, and by which is attached guilt and punishment.

If history record things correctly, the State—the mouthpiece of the majority in Britain, let us hope—and the law—the State's moral expression to and for the nation—have been and are ever changing their opinions, convictions, and practices in that to which they attach the character of crime, and will, we are certain, continue to change as they near perfection—as they near Nature's multifarious yet uniform and perfect law, which has no exceptions. Still, in a civilised nation, there will be found sayings, and more especially doings, and men and women to say and do them, which are and will continue to be regarded as highly criminal—such as that of one or more persons taking wilfully, or through negligence, the life or lives of others; one or more persons beating others with hands, feet, or weapons, or by whatever means taking that which belongs to others and appropriating it as their own, &c. These and such-like are crimes against the individual, social morality, the law and the State, and the perpetrator of them is a criminal.

Let us now endeavour to see the manner in which the according-to-law machine lays its hands and teeth on some of the above-mentioned class, and try if we can see them tumbling through

its cracking, tearing, and dusty machinery. We have already witnessed the case of two wife-beaters having been sent through it. The first was that of John Ore, who went into the legal apparatus an honest, hard-working, and wife-provoked man, and came out of it an infuriated, revengeful demon, who, the fourth day after having been ejected from prison by the last throw of the machine, transmitted the prison contagion to his wife by beating her as he had been made to beat stones for her faults; and the results are, wife and children to the poorhouse, and a hard-working, honest man out of the country. The second was that of a man who had neither sensibility, feeling, nor shame, a brutish hog, only fit to associate with the quadrumana, who found the prison department of the according-to-law machine such a place as he, a sluggard scoundrel, desired. He never before had been in any such institution where he got so much attention, was so regularly fed, comfortably and cleanly clad, and where his apartments were so cleanly kept and well ventilated. With liquor, he would most willingly have dreamed out his life in this or any such asylum, and therefore he apparently makes up his mind to be in it as often as possible.

Having seen the effects produced on wife-beaters by a grind through the legal machine, we may now, to begin, instance that of a man-beater. Two men disagree on a subject of conversation. The one has a loquacious, flippant, and exceedingly insolent manner of expressing his thoughts; the other is not gifted with the faculty of originating nor arranging thought, and giving expression to it in speech, and therefore unable to combat with his opponent in speech warfare. Being to a considerable extent minus thought, logic, and speech, and having a somewhat sensitive and irritable nature, with the irrational predominating over the rational, he, in order to hold his own, brings his body into the field of action, and strikes his opposer several blows with his fists on several parts of the body. As is natural, the attacked man defends himself by returning blows. The police are acquainted with it by the man who first provoked the other until the *man* lost control, and the animal took the lead, and blowed and kicked, and was then blowed and kicked in return. His statement and the witnesses' are taken or heard.

All that the entry-gate officials of the according-to-law machine usually care to know, is whether this machine has been spoken against, knocked against, or kicked against—whether the complainer was struck or kicked by the complained of—whether the law was broken in letter, and can be proved according to law. They care for nothing, nor will listen to anything, that preceded the assault, and which may have been the cause of it. Consequently the man who was provoked until his reason was

upset, and the passions took its place, is taken into police custody; and if not admitted on bail, locked up until the Court meets, when he is placed at the bar, charged with the crime of attacking and assaulting such a person, etc., etc.

He at one time thought of pleading guilty, although in the belief that the man who provoked and committed him was the main cause of it; but not being acquainted with legal vocabulary and phraseology, and not knowing that one criminal act embraces several cognate ones, which are usually enumerated and recited in charges, he on hearing the libel preferred against him, comes to the conclusion that he is to a very great extent falsely accused, so he pleads not guilty. He appears at the bar again the first time the Court meets, and still pleads not guilty as libelled.

The witnesses are then called, examined, and not unfrequently words put into their mouths by the procurator-fiscal, who knows his trade according to law—who knows exactly what to ask and elicit and what to suppress, in order to prove the case and get a conviction. He and most of judges in police courts do not, as a rule, trouble themselves with anything further than to know if the law has been broken in letter. The intelligent, the enlightened, the spiritual interpretation and administration of the law, such as taking into consideration that which preceded and led to the breaking of its letter, and the reasonable and probable effects of the punishment inflicted on the individual, are usually excluded or ignored altogether, or perhaps, more correctly, never thought of.

In police courts, it would appear, judging from the modes of procedure, that procurators-fiscal, and more especially when they are heads of police too, think they must either stand or fall in the estimation of the public as they succeed or do not succeed in proving cases and getting convictions—and the greater the number of such cases they assume to be a true test of their efficiency—and the judges who usually preside there appear to desire the quickest possible despatch of business.

So the man is found guilty as charged, and sent to prison, not only with the conviction in his own mind that another was as much to blame as he, but as the charge was not explained to him, that he was to a very great extent falsely charged and dealt with accordingly.

Now, what are the probable effects of punishment on those who are sent to prison in the belief that they have been falsely accused and unjustly dealt with, and received punishment for what they were not guilty of?—and every one must know from their own conscience whether they are guilty or not of what they have been accused of. But, indeed, when they are actually guilty and ready to acknowledge it, legal vocabulary

and phraseology unexplained very often leaves an impression on the mind that they have been, to a very considerable extent, *over*charged. A man is attacked by another on the public street and knocked down, without giving any provocation or even knowing his assailant; and whilst in the act of saving himself and struggling to get away from the person who is maltreating him, police officers come on the scene and take both into custody, and have them charged and locked down for being disorderly by fighting. The innocent man remonstrates, but to no effect, as no one who had seen how the affair began comes forward on his behalf. The case comes before the Court, the assaulted man pleads not guilty, consequently both men are continued till next meeting of Court, when the apprehending officers go into the witness-box and swear by Almighty God that both men were equally bad; hence both are equally punished.

The innocent man is provoked and exasperated beyond measure, and determines to be yet revenged of the man who attacked him, or the police who falsely accused, convicted, and punished him; and in this way enters, and with this disposition leaves, the according-to-law soulless machine, driven half-mad that he should have been subjected to its unjust and inhuman grinding wheels for the faults of another, and through the blundering and blindness of its own machinery.

Another is a young man of a rather impulsive and ambitious nature. His disposition inclines him to be fashionably and expensively clad; to this he has acquired the habit of theatre-going, and the education got there has to a considerable extent corrupted his nature, deadened and blunted his moral sensibility, and aroused and developed the sensual and sensuous side of his nature. He has also become a liberal patroniser of the liquor shops. His salary being small is unequal to his outlay, consequently he gets into debt and embarrassment. The dress, theatre and public-house, liquor and company passions run so high that he cannot think of giving them up; on the other hand, funds, clothes, and friends run low, and on fair grounds cannot be raised.

A vitiated ambition and a false passion are impelling him, straitened means, poverty, and obscurity staring him in the face, and on which side of the balance is he to throw in his weight? Is he to listen to the voice of conscience, which is the real, the true, and the right; or to that of the stage, which is the unreal, very often the wrong, and always the false? If shamming and falsehood exist in any place and in any form more than another, it is most certainly on the stage. Is not all a complete masked sham here from first to last? Alas! conscience is silenced and smothered amid the animal-masked and painted fascinations of

the stage, and the empty and unmeaningless jeer inspired by the spirit shop.

In order to gratify the theatre and spirit shop propensities—the brute side of his nature—which are now dominant, he, after several terrible efforts and defeats, begins to make free with his employer's money that is daily passing—but does not all pass that should pass—through his hands. He now manages to square with the landlady, and she now thinks Mr G. is doing well. His governor, however, a "merchant prince," begins to think that all is not right with his princlings, and in order to find out the ill-doer, lays a trap which succeeds in catching the pence eater.

Considering that this pilfering may have gone on for a considerable length of time, the money prince is indignant at the servant who would dare to be so presumptuous as to even attempt to claim undue right to that which has made and maintains him a prince of the pence royal lineage. So the police authorities are communicated with, and after some preliminary inquiry the defaulting man is taken in charge, and after the lapse of a short time is placed at the bar, charged with theft, in so far as he did, between such a date and such a date, and at such a place, steal several sums of money, the property of his employer, &c., &c. He pleads guilty, not as libelled, but to part of it, and this plea is accepted as the whole cannot be proved. The judge, in order to do the prisoner justice, as it is his first offence, spends no less than four and a-half minutes, after having heard the evidence, considering the case; and after having matured his deliberations, sends him to prison for so many months as he thinks the offence merits, by the according-to-law method, and also to make a lasting impression on the reckless young man. That a lasting impression was made on him, which impressed him to the end of his days, will be admitted by all, for he went into the according-to-law machine, literally a criminal, it is true, but on a moment's calm reflection not criminal at heart, not criminal in disposition, and comes out so abashed and downcast that his position is more than he can endure.

He for a day or two tries to keep up courage and face things, but the sensibility of guilt and shame are too much for him, so he throws self-respect to the wind and plunges into drunkenness, vice, and profligacy, and ends in the lunatic ward of the poorhouse. This unfortunate man, like many more in a similar position, was no sooner detected than theatre masks, paint and shamming vanished, and the real appeared; the public-house, beguiling liquor, empty laughter and company become a source of regret and sorrow to him, and the foolish and vain clothes' ambition died. The balance is now turned, the semi-rational

side of his nature deceived him and has now fled, leaving him a guilty, condemned, helpless, and in his own estimation a hopeless wreck, constantly lashed by an accusing and guilty conscience, which now has it all its own way. From the moment he was found out, the unreal and the false view of things disappeared, and the real and the true came into sight and operation, and by the time he came out of prison the animal had almost lost its weight and power to govern, and the moral consciousness, the consciousness of guilt, and the shame which guilt brings, had become so alive and sensitive as to reveal all the dark side and horrors of his crime, so that to face his old associates and other acquaintances is beyond his courage. He is let out of prison, but in reality into a greater one. His near relations, being at a distance, have been kept in the dark, and his old associates and acquaintances keep aloof from him, so he does not know where to go nor what to do. The moment he goes into the public street he fancies that everybody he meets is looking specially at him. The only thing now that would have saved him from becoming a complete wreck would have been a kind friend to sympathise with him—but not with the wrong he did—and to take him by the hand and assist him to some other place. But there is none, and the burden is more than he can bear, so down he goes into the chasm of drunkenness and vice, ending in the poorhouse dethroned of reason.

Another is a man of the purely predatory and thievish breed. His father and mother claim the title before him. He is brought into being, reared by and educated amongst thieves—he is thief by birth, then by disposition and practice. He has no right conception of the principles of right and wrong, truth and falsehood, honesty and dishonesty, industry and profligacy, nor in what they specially differ. What he has seen and heard in his father's house, and from others which circumstances introduced him to, are such as to induce him to have an entire disregard for everything that is virtuous and honourable. Drunkenness, profligacy, degradation and misery (misery often in the midst of plenty) are what he has for the most part seen; and swearing, lying, and concocting plans how best to steal, break into premises and plunder, are what he has heard. These have been his schools and school-masters, and he soon evidences that he has been a diligent student, and that his education has not been spent in vain on him.

His first practical start at school is in company with his mother who goes out a-begging, and when not successful herself keeps in the background, and sends him, who, in order to elicit sympathy, is purposely clad in rags and dirt, into houses and shops, and to accost people on the streets, well instructed not

only how to beg, but how to steal as opportunities occur. After a little parental training he is sent out alone, and told to shun the policeman as he would the devil. When the desired amount is not brought in at night, it is not unusual for him to get no other supper than the rod applied to his back, for the not having learned his lessons properly. When he has not had a successful day, he begins to put in no appearance at night, being terrified at the supper of lashes dealt out by the hand of a raving drunken mother. So he prowls about the closes and common stairs during these nights, with an eye on the policeman, so as to keep out of sight of his eye, and bull's eye too.

This state of matters goes on for years, as most people in their innocent stupidity, and not a few in their ignorant piety—or something assuming that face—seem to think they do an act of charity and humanity by giving alms to such—nay more, to think they do a praiseworthy Christian act by assisting these young mendicants to evade the police, and even tell falsehoods to these officials when they would make inquiry regarding such. Whereas the best, the most humane and truly Christian course, would certainly be to detain all these wretched and neglected, rag-clothed, and mud-begrimed little unfortunates who call begging, and send for an officer of police, and have them committed at once, in order that they may be sent to some of the many industrial schools with which our cities are blessed, and their parents taught by a grind through the according-to-law machine, that they are duly and morally bound to provide for the support and education of their children—unless when unable—and that the sending of them out to beg is to be severely punished.

By this course such children might be rescued from a life of wretchedness and criminality, and turned into law-abiding and law-reverencing subjects,—into units of moral and social order, and wealth producers to themselves and the nation.

But as this course is seldom taken, our youth in question goes on and prospers, turning out an adept to the begging and pilfering trade, and is now able to resist the lash supper and to demand bread instead, and in other things to be more independent of father and mother control.

One source of means, however, now begins to yield him but small returns. He has got too old for successful begging, unless when he ties up a leg or an arm.

But his experience enables him to be much more successful at the thieving and plundering profession, and although often deeply implicated in these, he manages for long to elude detection. At last, however, he is caught and taken in at the entry gate of the according-to-law machine, and as it is his first known offence he is sent to prison for the period of thirty days—dealt

with exactly as the young man already instanced, who had a virtuous and honourable upbringing, and who was no criminal at heart, after a moment's calm reflection.

This man, being entirely devoid of moral sensibility and shame, goes into prison and leaves it without experiencing even so much as one uncomfortable thought or feeling. Indeed, he never before had the honour to cross the threshold of such a palatial edifice, nor had he ever before been so abundantly and regularly fed. An institution with such complete and systematic internal organisation, where each inmate is fed and clothed without the trouble of working for, or stealing it, and so regularly attended by Her Majesty's livery servants and chaplains, is so different from the hovels of dirt and stench in which he hitherto lived and visited; and the class of people he is here associated with, compared with those he had been accustomed to live amongst, are much more agreeable and kind, and less cruel, that he at times in his quiet hours is led to console himself on the good fortune of reaching such an asylum. Had it not been for the jail, he had lived and died without knowing or experiencing anything of the comforts and happiness of civilised domesticated life, and is sorry when his time is up and ordered out of it.

But although he has seen some reflections of the sweets and results of Christianity and humanity, he has not the slightest idea to what they are attributable. Chaplains but rarely present the pure, simple, yet powerful principles of religion as announced and inculcated by and through the Christ on the hillside of Judea. No, these officials get "*livings*" and *do duty*, in order to live a mere stomach digestive life—do duty after the same manner that the soldier tramps between his sentry-boxes, the policeman patrols his beat, or the mechanic operates on a wooden, stone, or iron structure, according to an unthinking mechanical routine—according to law, but unaccording to the law of Christianity, of humanity, and of an enlightened reason.

If the true principles of Christianity are ever presented to him at all, they are so as if he had been taught them from his youth; and what effect can they have on the intellect and affections of one who is in a tenfold worse condition to receive and understand them than a mere infant? He knows no life beyond the animal-depraved, and is solely prompted to action by its instincts. The intellectual, the rational, the moral, and the conscientious and Godward principles of his life are, as yet, stone-dead—are yet as adamantine rock, which resist and defy even the equatorial noon-day sun from penetrating so as to draw forth the least vestige of vegetation.

Now, it has always appeared to our mind just as reasonable to expect that we should succeed in reaching and awakening the

moral nature of such men as the one instanced above—and indeed the same might be said of the majority of men and women, whatever their condition or circumstances—by a weekly, daily, or even an hourly dose of formal religion, performed by an official as a *duty*—"Yes," says a young lady, "my brother does duty on Sunday,"—or even proclaimed and enforced by one of the most evangelistic order, possessed of the greatest possible amount of zeal and faith—unless adapted to the past and present circumstances, state of mind, and temperament of the individuals—as to think that one could translate Sanscrit or Greek without a lexicon, by simply hearing a few lectures on these languages, not having learned the alphabets and the several rules to be observed in the arrangements and combination of letters; or that one could solve an advanced geometrical problem, not having learned the first principles of mathematics.

On leaving the prison our parent and prison-spoiled subject just commences the begging and stealing again. He sees no other alternative by which to live.

The police, judge of Police Court, nor the prison discipline has left no deterring effects on him, nor infused any moral principle into his nature. No one will now employ him, supposing him to have been a qualified workman and willing to work. In his hazardous theftuous toil he often thinks on the hospitality of the prison, and on several occasions would not be sorry although he were again placed within its walls, and admitted to partake of its bread.

Another is a young man just bordering on twenty years of age, who, up till the time of the ill-fated event, had borne an irreproachable character.

In proof of this there was the testimony of clergymen, employers, and others. This man, in company with a few friends, had been out of town during a holiday, and unhappily some of them had got too much liquor, which not infrequently turns the best of people who take it to any great extent, for the time being, into demons of a dangerous type. Whilst these persons were amusing themselves on the road by laughing, singing, and occasionally shouting, two men came out of a house near by, and chaffed and rebuked them, and said things which were very unpleasant and calculated to provoke one's feelings. Our young man in question got so enraged at their interference that he pursued one of them, and on his way got hold of a hoe, and with it inflicted such a severe wound on one of the men that he died. Now, certainly, in one sense, this was a most wanton and uncalled for act of barbarity, and nothing can be said to justify or excuse any man who would commit such acts of brutality.

On the other hand, however, it should be borne in mind that

in this case the parties did not even know each other, and that the coincident was purely of that kind which is called accidental. There was no previous ill-feeling between them, no premeditation on the part of the aggressor, nor can we ever think for a moment that the young man had the least intention of killing the object of his pursuit. In fact, there is nothing in the man's previous history, in his character, nor in the act instanced, to show that he had anything of the morally depraved and murderous disposition. It was done on the impulse of the moment, when provocation had strained his feelings to an almost unbearable tension.

But let us see the mechanical wisdom as evinced by the according-to-law machine in this man's case. To make it short, he is taken in at its—seemingly in his case—blood-insatiable-voracious-maw, and by one revolution of the legal machinery thrown out on a gibbet with a rope of the improved hanging order at his neck, blind-folded, his footing knocked from him, and left suspended by the neck between earth and heaven.

Some people speak of *absolute* certainty even when certainty is not certain to follow; but we think we may be allowed to say that there is one thing in reference to this young man that we may apply absolute certainty to, and it is this: that he shall never handle a hoe again. Those who imagine that our nation is overstocked with human beings, may think that such cases as the one instanced may be not a bad way of depopulating it.

At the same revolution of the according-to-law machine, with the same directors, instructors, and judge, another man came into the maw of the criminating and hanging apparatus. What brought him there was that he had killed a man with his pick whilst working in a pit. Now the whole evidence educed in the case, and all the facts and circumstances connected with it, go to show in a most convincing manner, that not only was the most careful premeditation used, but that the act was one of notorious inhumanity. After having hacked his victim to death with a pick, as if he had been knocking down an ox or felling a tree, he in order to make it appear that stones had fallen from the roof of the pit and killed him, carefully covered the dead body with stones and debris. The legal machine found this man guilty as libelled, and worthy of the gibbet and suspension rope. His counsel attempted to make him out to be insane at the time he committed the brutal act. The jury department of the legal machine recommended both these men to mercy, and surely must have had good reason to hope that mercy would be shown to the first-mentioned man. Great efforts were also made by the people of the place to the head of the law machine on behalf of Docherty; but nobody thought of doing anything with a view to save the other, as it was thought his case was beyond human mercy.

But what followed? why, the head of the according-to-law machine, who sits in Downing Street, sent down a respite for the man who deliberately hacked the other to death with his pick, and afterwards two doctors to make it appear he was insane.

It was no wonder although the authorities and sensible people of the place thought a mistake had been made, that the respite had been intended for the other man.

Such a way of putting the legal machine into operation is altogether beyond our ken on the grounds of reason and justice. It may, however, be explicable to those who measure human nature by the laws of mechanics, hydrostatics, or pneumatics.

It can hardly but appear to the most of ordinary sensible people, who may have given the above-mentioned case any thoughtful consideration, that the punishment inflicted on the young man who used the hoe, was an infinitely greater crime than the one he committed with the hoe. It appears to us that if there are any species of crime which should be leniently dealt with, it is those which result from momentary outbursts of passion, and where no premeditation or intention to take life can be shown, because the individual may be no criminal in thought nor disposition who commits such offences, and have had no intention whatever of taking life. This is a species of crime the most difficult to cure.

It is one thing, however, and a comparatively easy one, to criticise and find fault with existing institutions and modes of procedure; it is another, and that a much more difficult one, to discover, educe, and elaborate others which would be found to be adequate for the purpose, with which society would be pleased and prepared to accept. Our customs, prejudices, and preconceived notions are not easily given up nor broken through. With the most of us new things, new discoveries, new arrangements and re-arrangements are looked on with disfavour and distrust, and hence resisted. The most of us are naturally so intellectually sluggish, so indisposed to think and fix the attention, so as to observe, analyse, examine, compare, and reason for ourselves—indeed, many of us are so enwrapt in selfishness as to be incapable and incapacitated for the intelligent investigation and consideration of reformatory or any other measures, and their probable effects on society—and because of this leave such things to the few. Hence we need not be surprised that our intellectual sloth and negligence render us liable to be made, and often are made, mere tools in the hands of the cunning, and served with stones instead of bread.

We Britons have been so long accustomed—in fact, habitually and not infrequently compulsorily drilled into it—to run in ruts, to accept the traditions and usages handed down to us

through the ages by our fathers; and because our venerable grandsires and grandams found such methods of thinking and acting something like adequate for themselves and the age in which they lived, we, their children, very simply and innocently think that when such served our fathers, they may well serve us and all time.

It would seem, judging from the speaking and writing of the present day, that institutions, settled orders, caste, class, and time-beaten tracks, are the all-important, the individual nothing; that we are made for this order of things, and not they for us; and it appears to us that so long as we look on the social structure from this point of view, we will not be very apt to think of reformation,—see little need of, nor room for such, as it will be thought that any great alteration would throw the social apparatus which defines the grades, hands us into and keeps us in the time-beaten tracks, out of gear, and thereby upset the casting and classing of us according to the circumstances of birth, colour, and quality of body covering, the weight or quantity of exchangeable material possessed or at command.

So long as there are certain classes born into the position which gives them the power to say how others in other positions shall be governed; so long as there is such an affinity between what the world calls *wealth* and the holding of a place in Legislative House; so long as there is little or no connection between the original rights and fitness of man simply as the *genus homo* and the right of the fittest to govern, apart altogether from the shell he may have crept out of or the material lumber he finds himself surrounded with, or afterwards clogs himself up with, and which not a few carry at their necks like a dead weight, keeping their heads down and their noses for ever goring up the "earth earthy," we need hardly look for any radical reformation, nor any earnest endeavour towards that end except by the few; we need not be surprised that the might is not with the right, nor at the social machine not moving after nature's method, where arrangements and selections are perfect. If this state of things coincide with the "survival of the fittest" theory, it is and cannot be otherwise than diametrically opposed to that of government by the fittest.

The greatest error we see in this institutional or constitutional social machine of ours is that it chiefly looks on man as an instrument to keep it going instead of an agent to direct it; that individual choice, fitness, merit, and freedom are not respected —ignored, excluded; that its motive power is from without instead of from within: hence its movements become mechanised, and instead of moving like the spheres by virtue of its vitality and freedom, whirls, crashes, and cracks on in darkness and

confusion, requiring eighty million of pounds sterling annually to feed its mechanicians, maintain its crazy machinery and fixed orders, and invest itself with a physical power to compel us to do it homage, and supply grease to its cracking lumber wheels, so that it may live, clear out, and keep in repair the time-beaten tracks, maintain the customs, and throw off the drunkard, the criminal, and the pauper, its natural progeny.

How unlike Nature's easy, simple, spontaneous, and unencumbered processes of selection, combination, and evolution!

Being, however, born into it, the most of us seem to think that such an order of things comes from a power superior to and altogether outside themselves and above their power and control; and hence just fall in with its course as by the law of gravitation, few thinking of it as a fundamental social error, an injustice, or an oppression. We see no alternative, either, than just to fall in with others in a nominal sense, and accommodate ourselves as best we can to our orbit; and endeavour to do and be our best with the condition of things and arrangements as we find them. Knowing the day nor its dawn is not yet on the horizon which shall see British nor European society based and built up after God's method of selection and arrangement, which to us would appear to be that the human race overlooks no one possessing the attributes of man; assigning to each the sphere he is inherently and experimentally best fitted for.

The due recognition of manhood would create and maintain a brotherhood which would embrace the race. As reformers near this in their theories and practices, they will find the law, the principle which shall solve all those social and legislative problems that have baffled the minds of men for ages.

It has for long appeared to us—and the more we take cognisance of, reflect on, and observe results, our conviction is still the more strengthened—that one if not the greatest error we commit in our dealing with the criminal, is the abrupt, haphazardous, and literal course he is usually subjected to on his first introduction to the legal machine. We do not mean that he is more intelligently dealt with the second or third time he enters it, but only that the first grind through its wheels so poisons him that after-grinds have little effect on him, suppose there be less of the laws of mechanics and more of the laws of intelligence observed in its revolutions. Observation leads us to see that the most of these are gotten at Police, J.P., and Sheriff Summary Courts. These are the entry-gates to the law's grinding machine. The most that is usually thought of and considered to be essential here, is simply to know if the existing law has been broken in letter, and if so, in what specific form, and by whom. The prosecutor and the witnesses are understood to show the *If*,

the *How*, and the *By whom*. The accused is almost universally looked at exclusively through the eye of a literal and inflexible "Medes and Persian" law, and dealt with according to the extent his offence is considered criminal, measured by this standard, forgetting that he is a sentient, rational being, capable of reformation, and that this very much depends on the manner he is dealt with by the law.

At the police courts of our populous cities the daily amount of work which has to be gone through and the number of offenders to be dealt with are considerable, and without system and despatch it would be difficult to get through it at all.

The procurator-fiscal, from the amount of work assigned to him, desires, no doubt, to get through it as quickly as possible, can hardly be expected to go further into details, suppose he knew further, than is barely necessary to prove his case according to the letter of the law. The judges of these courts are, for the most part, men who have to devote the greater part of their time and attention to their own business (and certainly this is as much a duty and as worthy and deserving of attention as public business), consequently are as much disposed as the procurator to get to the end of the black list by the shortest possible cut. It has all along been our candid belief, since we began seriously to observe and reflect on the criminal, and the end to be sought by means of his contact with the law, that these mouths of the according-to-law machine take in, masticate, or rather attempt to masticate, and swallow by far too fast to do it properly.

We never witness a sale in a live-stock auction mart, but we are reminded of the police court.

The animals are placed in pens which are numbered; this number is announced to the auctioneer and purchasers as the animals enter the place of sale and exhibition, which they have no sooner done than their merits are made known, their value instantly ascertained, and knocked down to the highest bidder, and made exit in the quickest possible manner. In like manner rational, or at least semi-rational animals are placed in cells which are numbered. This number is substituted by a name as they enter the dock, and many of them have barely steadied themselves there by the time their demerits are recited, sentence passed, and thus knocked down in a moral aspect as truly and certainly as ever a bullock was knocked down and the life put out of him in a slaughter-house. And this is done, too, in such rapid succession, that a police officer has to be placed at the exit end of the bar to keep it clear, and has often to exert himself to the utmost to keep the place from actually choking up. We admit that it would be little better than time wasted, inves-

tigating and deliberating on those who have fallen into the legal machine, and been rolled through its machinery perhaps every other week for years, as they will, it is but natural to suppose, have become by such a process mechanised and polished into crime stones, by its soulless and monotonous revolutions, and led to think that this is all that the law wheels, as made to revolve in prisons, intend or expect of them. But whilst admitting that time spent on such would be time wasted, and that the quickest despatch is the best, as it may be the cheapest, so long as they are tumbled through the crazy law black-dying mill like as many bundles of old greasy, time and weather-bleached clothes, we would on no consideration whatever have all those who appear at the entry gate submitted to the quick-time shaft and piston methods of revolution, and thereby become petrified and polished into legal machine stones, which you can only smite, toss, hurl, or lay in a wall, but defies you to penetrate, vitalise, and impart self-action to. Such are first dead *to* the law, then made dead *through* the law; and surely if ever stone dead or stone death, if ever the intensity and perfection of death was with propriety applied to any vitally organised entities, it is here. If all those who appeared for the first time at the inlets of this *homo*-stone-inertia and stone-polishing machine were viewed and dealt with, not as stones, but as homo-sentient-rational-reformative, fewer would present themselves a second and third time.

This is a conviction which has become so indelibly rooted in our mind that we cannot think otherwise than to think it, ever since we came in contact with the criminal, and observed the course he is subjected to and the results. Injudicious and haphazardous treatment here may criminate—has often criminated—for life. Judicious and intelligent treatment is capable of rescuing the criminal, who otherwise would have become one for life. This is an aspect of our subject which we think deserves the earnest and careful consideration of our social reformers, and none more than those of them who are intrusted with the administration of the law.

The criminal and his crime are, no doubt, more fully inquired into when an offence is committed which qualifies for a place at the higher tribunals. The offender has fifteen chances to one of being more beneficially and justly dealt with here, and the discipline he will be subjected to more likely to work salutary on him—will work beneficially on him if he has not been already law-stone-mill polished out of self-respect and into stone-death.

Many talk of the legal unintelligence of the most of jurymen, and seem to think them the most unqualified law court in the kingdom; but we think it will be seen by those who care to

consider the matter all through, that legal knowledge is an unimportant thing, at least in criminal juries, as there is abundance of it on the bench and at the bar. What we consider the most important qualification for a juryman to possess, is a human, not a law soul, common, not legal sense, education, not law knowledge; and that which constitutes trials by jury the most competent and beneficial courts, and gives them an advantage over every other, is that in them are represented the several grades of society; and hence the greater probability of some of them being able to know something of the kind of person placed at the bar, and the kind of punishment most likely to act salutary on him.

There is an intellectual and often a moral gulf of great extent intervening between the judge and most of those placed before him, which absolutely incapacitates him from the placing of himself in their condition and circumstances; and a not unimportant function of the jury is to cast a bridge across the gulf, and bring the judge and criminal nearer to, and into closer sympathy with, each other,—to induce the judge to apply not the rule and square, mallet and chisel, but thought, reason, and spirit to the person brought before him.

Juries are always told that if they have any doubt as to the guilt of the accused, to give him the benefit of the doubt—a view which they will very naturally be disposed to take, without the reminder. It is a sad misfortune, however, and perhaps to none greater than the accused at the bar, when a guilty party gets such a benefit, for the benefit may ultimately prove a curse.

When a person *is* guilty, or nearly so, as libelled, but the evidence defective, so disconnected as not to point so conclusively one way as to connect the crime with the accused, and in consequence of which the guilty person found not guilty, or not proven, he may be, and often is, by having gone through such a process, and having his case so reviewed, schooled into the paths of criminality, and shown still further how he may succeed at the nefarious work, and yet evade the penalty which the law attaches to such.

It is an injustice, no less than a serious misfortune, for a guilty person of criminal tendency to be told he is not guilty, or his guilt not proved; yet we cannot conceive of a remedy. We do not see how even a guilty person can be made guilty without sufficient proof.

When a person is placed at the bar for the first time, no matter what court it may be, or the nature or extent of his crime, we would have the case and its surroundings fully gone into; we would have the case thoroughly investigated, and not only the nature of the offence, but that which led to, or caused it

clearly, specifically, and exhaustively led before the judge. But it must be manifest to all thinking people, that if we mean to get at the core of the malady, which criminates and reforms, we must extend our research and sphere of observation considerably beyond the mere act of the crime, or even that which immediately preceded it. When a criminal is placed at the bar for the first offence, let it be fully known to those who are to say what kind of discipline he is to be subjected to, what kind of person he is. This, on a little consideration, will be found to require a rather extensive, varied, and difficult-to-get-at knowledge. By *kind of person* we in no sense mean caste, social position, nor colour or quality of the textures the body is thatched over with; but the nature, disposition, or acquired habits. To know a man is indeed no small acquisition; few if any know even themselves; but to know a man, as man may, can, and does know another, is what we mean.

The criminal of the deepest dye is born into and leaves the world by the very same physiological process—or as near as one process can be like another—as the purest saint; and whether his criminal tendency be hereditary, or acquired by example and habit, he claims the dignified designation *man*, is one of God's creatures and our brother, therefore deserves and claims our earnest thought and unwearied attention.

The process by which we might become a little better acquainted with the criminal, and that which criminates, and which would place us in a better position than the most of us at present are, to know how to deal specially with the view to cure and then place him in the course he would be able to walk in, it appears to us to be this: to know, and from that knowledge to take into earnest consideration the circumstances of birth, age, natural disposition or temperament, the kind of people he has come in contact and associated with, or upbringing, and how far the example of such and circumstances may have influenced and moulded his character and shaped his course; to what extent these and temptations may have induced him to the commission of crime, and his natural ability to resist such; whether he has a natural tendency to crime, or has the proclivity been acquired, to what extent his moral nature may have been reached and exercised at any time during his life, and how it may now be penetrated and set to work, so as to become self-acting; to what extent his conscience may be asleep or deadened and hardened by a long course of vicious habits, and what will now be likely required to arouse it from its sleep, and so strengthen and develop it as to become the enlightener of reason, a guide to the paths of rectitude, a witness for God and truth, and an accuser when these are not abode by—in short, to know

all the facts and circumstances, the whole history, not only of the crime and its antecedents, but of the individual man.

But who is sufficient for these things, suppose the law demanded it or would allow it to be done? may well be asked. Those who see beings and things as they are, as they actually exist and operate, and from such a sight to know what is required to put that which is not as it should be, as it ought to be, is the answer in theory. But, alas, considering the world's shallow and short-sighted moving principles, the contention for self and self-opinioned notions,—which are for the most based on that which is wrong (to give the wrong the whitewashed face of expediency does not, nor cannot, make the wrong right: the wrong ought never to be the expedient)—money, office, advancement, position, the little trashy, shadowy things, towards which all infantile and mis-educated minds gravitate; and because there is no affinity between such and that which is essentially true, right, just, and eternal, individual and social disorganisation and destruction being the result, to whom or to what are we to look for the answer in practice?

Our prosecutors and police officials are at present, we are afraid, for the most part incompetent for such an inquiry, suppose it were laid to their charge. They know a certain class of the demarcation lines which bound human action, and when any of these lines are stepped across, may come to know when, where, how, by whom, and how far; but with very few exceptions do not see far enough, nor deep enough, into the moving powers of the psychological man, as to be able to put their finger on, and point out the disorganised, demoralised, and dissociating forces at work.

We have often thought that voluntary societies, composed of scientists, social scientists, reformers, experienced and practical and essentially Christians, law discoverers, educers, elaborators, and emenders and physicians, who have the spiritual, moral, physical, and social well-being of every one having the attributes of man at heart, would be the most adequate to penetrate, disclose, and make manifest the kind of person the transgressor is of. These, in their associated capacity, would constitute a science and art lantern, that would be capable, if properly directed, to shine into, discover, and unfold all the intricacies and workings of the criminally disposed human soul; and the most calculated, not only to shine on and along the path, but into the criminal, and so enlighten him as he treads along, that by the time he reaches the end of his law discipline he shall have become a party to the light and law of right and duty.

There are many, we are convinced, thus qualified, also with a ripe and varied experience of character and of the workings of

the human mind under its varied phenomena, to be found in our cities and throughout the country, who have time at their disposal, that would not only confer an inestimable benefit on the criminal class and society at large, but create a source of healthful exercise—and but for such an exercise would be lost—to their own faculties, which might yield a pleasure, happiness, and satisfaction nowhere else, perhaps, to be found but in such work. It need hardly be said that it would just be in proportion as such were in sympathy with their object that they would succeed.

To the extent we are in sympathy with a person or object do we know them. Were the criminal and his crime fully inquired into and considered by such a society, or a committee of them, and the results of the inquiry and deliberations made known to the judge when the criminal is placed before him, a very different person, indeed, would be seen from that which otherwise could be seen, and hence a very different mode of discipline, we venture to think, prescribed.

It is our candid conviction that until something like this is done, the law's demands, as at present, and for long understood and enforced, and prison discipline—if discipline it may be called—for so long tenaciously adhered to, rather criminates than cures, fosters criminality rather than prevents and reforms.

To pass similar sentences, as is often done—is, indeed, habitually done—on crimes which have a literal semblance, without taking into account the kind of person, circumstances, and temptations, is something monstrous in this the end of the nineteenth century: is illegal as it is unjust.

There are many—indeed it may be said *all*—things connected with every crime and the person who commits it, which distinguish it specifically from every other crime and person that went before, and every other that shall come after; and to reduce these fundamental and circumstantial differences to a mechanical vocabulary, supposed to be only capable of one construction and meaning, and the revolutions of legal cast-metal wheels, which can only revolve in one direction, is madness.

Suppose the case of two individuals as illustrative of that which is daily occurring.

One is the offspring of Christian parents, draws his nurture from their bosom, is surrounded by the humanising and ennobling examples and influences of a living and practical religion, reared in the lap of plenty, and receives a liberal education. The other, the offspring of vicious parents, draws his nurture from the bosom of vice and polution, is situated in the squalid den of a populous city, in constant contact with evil example; so conditioned that it may be truly said every influence which acts on him is

diametrically opposed to his moral nature and growth. Two such opposites *transgress* the law at the same point, and hence are placed at the bar charged with the same kind of offence. Now, we submit it to the reason and judgment of every sane man, to say if even the shadow of justice, apart altogether from the effects likely to be wrought on the future of the offenders, would be done to these two by attaching the same penalty to their offences?

People are so different, and the facts and circumstances which lead to the commission of crime so different, that we feel bound to say that the mere fact of having to appear at the bar charged with an offence is sufficient—is more than sufficient—punishment for some; has such an effect that the offence shall never again be committed (and surely this ought to be the end kept in view in all *law* and law administration), whereas, for the same kind of an offence, twenty years' penal imprisonment will not produce similar salutary effects on others; and yet it not infrequently occurs that two with as great constitutional and circumstantial differences as instanced above, are dealt with much after the same manner.

We have often heard it said that there is one law for the rich and another for the poor, and when any little thing in legal procedure could be so construed as to favour this, have heard it severely criticised and condemned. It would undoubtedly be an injustice to save a man from the penalty of the law on account of his riches, or to attach a heavy penalty to a man on account of his poverty; but without some such law we do not see how justice could be done. A fine may be imposed on a rich man, which he would feel but little; a similar imposed on a poor man would be nothing short of ruin.

To many a rich man confinement in prison for the same length of time and under the same conditions as many a poor man, would simply be death; for this reason, that usually where there are riches, there are culture and sensibility, and a superior mode of physical life; and where there is poverty there is want of culture and sensibility, and a different mode of physical life. Let no one, however, think that we believe in the justice or wisdom of having one law for the rich, merely because they are rich, and another for the poor because they are poor—which is the vulgar and popular idea, we presume—but we would by all means have one law for the morally sensitive, and another for the morally insensitive. It would be sheer nonsense, in addition to an injustice, to submit a person of culture and high sensibility to the same kind of prison discipline, under the same conditions as a rough, uncultivated person, without sensibility or feeling, except through the flesh. That which would be a severe

punishment to one would be no punishment to another. That which would be an adequate punishment for an offence does not appear to us to depend so much on the nature of the offence as on the physical condition, and intellectual and moral sensibility of the offender. To reach the criminal's or offender's mind, and convince him of the wrong he did, then give him to understand that the sole object the law and society have in view regarding him is to deal with him so as to deter from the re-doing of the wrong he did, and the reformation of himself, appear the chief end to be kept in view in the administration of all punishment and prison discipline, and not that of the vindictive and retaliative.

CHAPTER IX.

LAW, JUST AND RIGHT: FUNDAMENTAL PRINCIPLES OF—CHANNELS THROUGH WHICH IT FLOWS AND MANIFESTS ITSELF—GOVERNMENT METHOD OF MAKING—ITS CHAPTERS, SECTIONS, ETC., NEITHER SPECIFIC NOR EXHAUSTIVE—ONLY TO BE ACCEPTED AS TENTATIVE—PERFECTION OF LIES SOLELY IN ITS ADMINISTRATORS—MONEY: ITS ELEMENT IN AND POWER OVER—SOURCES FROM WHICH IT IS RAISED UP AND LAID DOWN—A SCIENCE. FRANCHISE: EXTENSION OF, TO THOSE WHO HAVE NO MINDS OF THEIR OWN, A GRAVE MISTAKE—INTELLECTUAL THE ONLY JUST. WHO ARE THE FITTEST TO GOVERN, AND HOW CAN THEY BE SELECTED? WOMAN: WHY EXCLUDED FROM POLITICS?—FROM WHENCE CAME HER BONDAGE?—A PRACTICAL BEING, WHO CAN DEVISE MEANS TO ACCOMPLISH ENDS—HER INFLUENCE AND USE IN SCHOOL BOARDS—NOT TO FORGET HER TRUE DIGNITY.

GOOD heavens! what have we hitherto been dreaming about? Where have been our eyes, our ears, our sense, our reason, our judgment? Have we not, when viewing and dealing with the criminals, and all species of law-breakers, forgotten that they are *men*, and looked on them as consisting of flesh, fibre, muscle, bone, blood—an organised animal—and that only? And has not this been our great individual and social error in our ideas of law-breakers? For goodness' sake, then, let us for once try and brush aside the smoke and dust which time and custom have placed in our eyes and made us look through, and give up the practice of looking on the skin, hair, and nails of the criminal as our only sphere of operation, that we may, at least, come to see the colour of that of which we would know the contents. Let us endeavour, by all means, to give up the theory and practice of looking at the criminal as consisting only of body, and to think of him possessing the nucleus at least of a rational being, capable of being convinced of right and wrong, and wherein they differ, by other means than that of being hurled through the decaying and cracking wheels of a law grist-mill. Let us give up as hopeless the currying of his skin, the clipping of his hair and horn, and the locating of him within the walls of a prison—unless prison is to mean different, and be different, from what it has been—as that which is to reach his moral nature. Let us cease to look at the stone, lime, wood, plaster and paint, and look at the inhabitant. Let us, at least, be satisfied that the shell we have hitherto been chiefly looking at is not the man, nor the part of him, that is disordered and out of its normal condition; it is the mind, the "I," the "*ego*," the

man himself. His machinery would do if only a new motive power were introduced, or more correctly, if the dormant conscience and moral forces within him were fired, and the steam restricted and condensed, so as to propel the entire machinery along the right and useful road.

But the *Law*, the *Law*, we are told, is honourable, is dignified, and *must* be respected and upheld, must not be deviated from, must have its course. Yes, yes; we must keep our nose at the grindstone, and our eyes stuffed with the sand and dust which the nose brushes from it, and our mind choked and confused with the prejudices of ages. (*Prejudice*, thou egotistical, darkening, and stagnating thing, that judges before knowing, that limits, misdirects, and perverts our thought and action; that discolours and distorts our mental vision, misdirects our judgment, and clothes every object with a false face: take shame to thyself, thou despicable and vile puppet, that concludes without inquiry, and let thy name and remembrance be for ever forgotten and blotted out from our vocabulary, our books, our literature, and most of all from our thoughts and practice). Of course, with the wisdom of the world, the individual was made for the law, the law of prejudice and custom, too, and not the law for the individual.

The vitally organised body, and sentient rational soul of man, made in the very God's image, is nothing, the law everything. The law is righteous, holy, just, and good, we are reminded; man is not. True; but be it borne in mind that *love* is the moving principle and fulfilling of this law, not man-made soulless rules, nor inexorable and impenetrable "darts," "stones," "fire," "smoke," "blackness," "darkness," "tempest," the sound of trumpets, and the voice of *words*. Be it also observed that the same writer who declares the law to be "holy, just, and good," avers also that the "law is good *if* a man use it lawfully." The law which the writer of the above had in his mind here, is evidently the moral law given by God through Moses, which is chiefly enumerated and defined in the Ten Commandments. Jesus, in a few words, shows us by the intense insight and capacious grasp of His magnanimous soul, the fundamental principle from which all law and right feeling emanate, in the answer He gave to the scribe who asked Him, "Which is the great commandment in the law?"

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Mat. xxii. 36-41).

It is obvious that if one's affections and intellect were moved

and permeated by the motive which disposes him to feel, think, and act in sympathy with the above law, all the other would be the spontaneous, the inevitable expression of his life.

If the above law or principle were universal, no written law, no contracts, no securities, no agreements would be required, as all these would be found indelibly written on the affections, intellect, and will of every person, and practised in their life and conduct.

The law above adverted to is not, of course, our criminal law in letter, nor, perhaps, in principle, nor does it appear that the spirit of that law pervades it but little; but our code of criminal law, and all law relating and correlating man to man and man to God, is, or at least is assumed and professed to be, constructed on it. The vital and moving principle in the law announced by Christ to the scribe is the fundamental and permanent basis on which all right and just law must be framed,—built up after God's method of architecture, which is perfect and eternal,—and in proportion as we approach it in spirit and practice will our laws be just, adequate, and permanent.

The fundamental principle of pure, right, and perfect law, although emanating from one source, may be seen by us existing and manifesting itself in and through at least three unmistakable channels. The first, not in order of time, but in order of importance to us, in written form on the page of the inspired volume; the second, but first in order of time, no less indelibly written in, on, and through the multifarious leaves of the book of nature—the substance and matter of the universe; the third, on and in the enlightened reason and moral and God-consciousness of man.

These three are in unison, or nearly so. Any discord that may mar the music and uniformity will be found in the third.

It is manifest, then, that if we would discover, educe, and elaborate a law which would be found to be in harmony, and have affinity with man and society's highest good, and that which stands around us, and which would produce and maintain unity and affinity, we must become docile children and take our place at the feet of these three great law containers and revealers, and learn of them.

And as we go along with, imbibe the spirit and principles, and observe the methods of working of these teachers and their laws, we will most assuredly be taught that the law of right, of justice, and of permanency, the law of man's rights and duties, is not at all likely to be discovered and educed by those expediently devised, contrived, invented, nor made superficial "*Bills*," "measures," clever contrivances, and dust-throwing in opponents' eyes; checks, counterchecks, drag-wheel, and fly-

wheel, and wheels within wheels, counterpoises, equipoises, acts, interacts, and counteracts in eternal complexity, *per*plexity, and confusion, dragged into existence in the arena of legislative house—a place above every other where *truth* and principle are seldom, if ever, appealed to—by contention, debaters, and party faction, who for ever writhe in inanity and vomit eternal nonsense. No, not devised, made, nor enacted, nor thrashed into existence by the logic and oratory of mechanical flails and drums, which ply so furiously as to reduce all to chaff and dust; but discovered by earnest scientific and philosophic inquiry, and educed from the eternal and immutable, the always the same and the for ever right law, which is the centre and source of all law, and which permeates every atom in the universe, and binds all together in affinity, harmony, unity, and utility.

Many who know to a considerable extent the letter of the law as recited in law books, but little of the actual doings which it takes cognisance of, are very naturally led to think that it contains a tremendous amount of useless and cumbersome machinery; that its rules are by far too numerous and complicated. Others acquainted with its letter and principles, and the doings which it deals with, come to see that it is all needed, and seem to think it, as a whole, pretty complete, and competent to deal with all kinds of offences and people.

That it does contain useless and cumbrous things will be conceded by many; but we venture to think that, notwithstanding its innumerable and complicated machinery, its greatest defects are that its rules are by far too few and too vague.

Its chapters, sections, and clauses are neither specific nor exhaustive. It does not enumerate nor precisely define all doings which are criminal; nor does it clearly, precisely, and sharply define those it does take notice of in anything like definite and unmistakable language, and consequently leaves gaps through which a guilty person can escape.

It has been said that a coach and four might be driven through almost any part of our law.

This may mean two things. A subtle-minded lawyer may discover a defect, an opening in it, through which he can lead his client without any part of the legal gear touching him. Or he who can afford to drive four-in-hand, may have as much money weight following as to make the teeth and wheels of the law-mill deviate from their usual course, or even suspend motion altogether, until his grace drives through.

As the law's chapters, sections, and clauses become multifarious, specific, and simple, and pervaded by the spirit of righteousness, justice, and truth, will it amend, improve, and progress, and be better adapted to deal with diverse individuals and circumstances.

If the law were perfect, it would just be as numerous and diverse in its clauses as individuals and their circumstances.

But suppose it were so to-day, how long would it remain?

The social currents are continually throwing up new phases of human criminal action, of which we have no precedent, no knowledge, and no law recorded. Hence the perplexity and bewilderment law mechanics are thrown into, who have held fast to form and letter sinking sense and spirit, when confronted with such.

The law, as at present existing, must be looked on and accepted only as tentative, flexible, progressive—retrogressive perhaps might with as much propriety be applied to some of it, judging from its administration—not unalterable and absolute, after the manner of the Medes and Persians, but such as would bend to the touch of a humane, well-informed, and well-balanced mind. How can it reasonably be accepted and enforced on any other grounds, seeing that it is, at least in its present form, but a few general principles laid down,—a few finger-posts, a few stepping-stones in the right direction, let us hope—as guides to the judge how he may best exercise his reason and judgment? The judicious administration of the law just depends on the extent the judge possesses and exercises these. Of course the law was made for, and is of service to others than criminals and judges.

It tells, or at least attempts to tell, the most of people who care to inquire what society, through legislative society, considers to be their individual and social rights and wrongs, and how this *might* be maintained and redressed. It also tells some their duties.

A law without exceptions in our present state of society could not be justly enforced; and yet there is nothing more obvious and certain, that if our law were perfect it would have no exceptions. The perfection of our law, as at present framed and defined, rests not, be it observed, in the law, but in the judge, and those who enforce it. If not found there, it does not exist. But we question very much—indeed, we are certain—considering our social errors and derangements, and the individual and circumstantial diversity of law-breakers, that even the very best and the most acute legal, scientific, and philosophic thought is incapable, with our present lights, of conceiving and expressing a law to which there would be found no exception. May we not say, then, without the fear of being contradicted by proof, that human thought is incapable of conceiving and human language incapable of defining a law to which there would be found no exception?

Let us not, however, be understood to say that our law is as

perfect as thought and language can make it. We are very far from thinking so. Most people have some idea how that which is law becomes so, receives its authority, and demands obedience to its commands. Law, it will be seen from the senses in which it is used and the processes which it is employed to designate, has various meanings, applications, and limitations. It is not only needless, but would be presumption in us to attempt to enumerate and define these, as no one will be at a loss to know what species of law we have been adverting to. Its root-meaning is "to lay;" hence this meaning as applied to the laws or rules of a state comes to mean: that which is laid down as applied to the evolutionary processes of nature: that which usually occurs. The principle implied in this may be accepted as the key to all its acceptations.

Accepting our civil and criminal law, then, and also our national or constitutional law, to be that which is laid down, and believing it to be laid down imperfectly, might it not be worth our while, for a minute or two, to make an attempt to know, at least to some extent, how it is so laid down, and by whom? Everybody knows that before anything can be laid down it must have been raised up, been always up, or existing somewhere in some form. This, we think, will be found to be precisely so in reference to law, and the sources from which it is educed. By what process, then, are these pre-existing principles discovered, raised up, and laid down? We may be allowed to say, in the outset, that this looks extremely like a subject requiring scientific inquiry and consideration, and the application of art to methodise its arrangements.

The British constitution, which theoretically includes every man—and at present one woman—within its realm, finds its sources of law in its members. There is an exception, however, to this; for it is only those men who *hold a house*, or which a house holds, pays rent for it, or rates on its valuation, pays for a house to hold the pauper, and for meat to feed him, that are considered qualified sources of law. From this it will be seen that the first principles of British law lie either in or with a house, the holder of a house, the rent paid, or rates on its estimated rent, the pauper his maintenance, the money paid for him, or on the mere facts and circumstances of pauperism. Let us observe, however, that *money* is the principal thing; for is not the voter's roll constructed exclusively on it? It is money paid for a house, and rates on that money, which enfranchise British subjects; that make *free:* hence "household suffrage." This would appear to convey the idea that it is as much, if not more, the house as the man that is the source from which British law is raised. The majority of such householders in a city,

burgh, county, and the educative institutions, gather up all their individual law forces, and lay them on one of their members, and then send him up to Parliament as their law-monger. As the wisdom and justice, the perfection and imperfection of our law must very much depend on those whom holders of houses send to parleying-house, it is but natural to inquire what kind of persons are sent, and what their special qualification for this important law and social function. It would be the height of arrogance in us even to attempt to answer this, as we have neither the will, the necessary knowledge, nor the capacity to do so. We shall only offer a few observations on some of the things which float on the surface, and can be seen by anybody. When one is nominated for this office, the first and second nominator declare their nominee to be "a fit and proper person" to represent the constituency in Parliament; and a harangue follows showing, attempting, or pretending to show wherein lies the fitness and propriety; the nominee himself finishing up by self-declaration of fitness and qualifications. Amongst some of the qualifications enumerated and specified, and brought forward in support of candidates on such occasions, are that the would-be member of speech-making and law-making assembly, is the son of a duke, is a lord, is the possessor of large property within the constituency, is a merchant prince, is wealthy, holds a good social position, has given his mind to politics, is acquainted with all social questions, is not a bigot, is no party man, is prepared to give his mind and support to any good measure irrespective of faction; is a conservative, is a liberal, is an independent liberal, is a liberal conservative, is an advanced liberal, is a home ruler, etc.

It is not, however, difficult to see that a man, who in a sense might be any or all of these, and ready to pledge himself to any of these characteristics, may be an altogether unfit and improper person; may be a mere cipher, a mere novice, machine or slave, with nothing worthy of the name of mind; not know even his own mind, little as it may be, on any question, and even less about others. On the other hand, a man without any one of these qualifications may be a fitter and more proper person to conduct the government of, and lay down law to the country than either of those.

The epithet "Lord," in itself, neither qualifies nor disqualifies, recommends nor disrecommends, for the occupying of a seat in the House of Commons. The man who is born a lord is not, be it borne in mind, lord of nor over men; is not, in the essentials which constitute man as an intelligent, moral, and spiritual being, superior to the mean born; but may be, and often is, infinitely inferior to the majority of them. He can, however,

along with *proprietors* and the wealthy ones of the earth, be lord, ruler, and master of and over that which men eat and look at; and this is no small lordship with those who live to eat and dream out their lives in sight-seeing and pleasure-hunting—hunting after that which they never lay hold of, nor can be got in even their large fields and spacious mansion-houses, unless the man proper be awake and living.

There once lived a man who claimed and declared Himself to be Lord and Master of men; but, alas! He left no offspring to inherit, perpetuate, and administer His Lordship. If He were with us still in tangible human form, we would be one who would agree to Him being invested with absolute power in and over law, and man, and everything which affected man.

It could not be expected that all who offer themselves, or are induced to do so, as members of Parliament, are to be of the same kind of persons and similarly qualified. It would not be well, perhaps, if they were, unless all were in the truth and in the right. It would be difficult for one to say precisely, judging from what has been and is, what are the many things and qualities which are considered the chief qualifiers of members of Parliament, or if the principle qualification lie in the many things or the few.

There is one thing, however, which has been for long, and still is considered an essential—more correctly *the* essential—and so far as our observation and historic knowledge extend, never knew an exception to it. There are, no doubt, many members of Parliament actuated by the purest of motives, and who have and exercise the true principles of statesmanship; but all such qualities and many other inestimable principles are made subservient to—are made to crouch round and lick the dust at the feet of—whom or what? *Wealth:* mere *trashy matter*—that which men look at, eat, and which the majority not only worship, but are bound slaves to.

Perhaps, if we knew all the members of Parliament who have no other recommendation, who owe their membership to that which wealth influenced and moved—men who have neither soul nor brains, who can neither think nor speak coherently and intelligently on any subject, but with their wealth hung at their necks, just act like as many ton weights in weighing down the mechanical scales of law-making balance—it would surprise many of us.

We have seen that it is money which enfranchises; we now see that it is it chiefly, and in most cases exclusively, which qualifies for the holding of a seat in the British Parliament; and if this were all the length it went in constructing and controlling British law machine, we should not have great cause of complaint. Our

legal machine, however, not only receives its first impetus from money, and upheld and maintained by money all through, but our national constitution has such a veneration for, and a profound belief in the wisdom of it and its right to govern, that many who are born into its lap are, in virtue of their birth, not merely Commons, but Lords of the law and the nation by divine right—by the divine right of wealth succession are members of the Upper Law House, suppose they are born and die an ass. Hence our assine government and law.

That money is *the* power which starts, moves, and maintains all the wheels of our legal machine, cannot but be self-evident to all who have eyes and can see with them; and since it does this, what is it not capable of doing in other departments? We know that it can not only buy households and household furniture, but householders; it can turn free men into slaves; it can make laws and break them with impunity; it can clothe many things with a false face; it can make things to appear to exist that never existed; it can make truth appear and to pass as falsehood, and falsehood to appear and pass as truth.

That the law and money have affinities of no ordinary kind, and were made the one for the other, appear pretty manifest; for we see parties enter it with thousands and leave it penniless, even without the grievance being redressed for which they entered it and paid so much. We see parties enter it with immense wealth; and so long as it continues to grease the law-wheels, they are stuck to like flies to a putrid sore, and only thrown out of its teeth and wheels houseless, penniless, and now law*less* when the last farthing is eaten up. We see men whose rights have been outraged go from place to place, from one sub-law wheel to another, and to what is considered the motive power, the main-wheel of the law; but do what they may, none of its mouths will open, its teeth grind, nor its wheels revolve on their behalf. The mouths all keep shut, the teeth clenched, and the wheels all ply outwards, throw off and cast dust in their eyes whichever way they turn or approach it. Other men whose rights have not been infringed, but who merely think they might add to their material interests by the help of the law, no sooner present themselves at any of its inlets, than they are at once seized and drawn into its embrace as by an irresistible power.

From this we learn that the law has a repellant force for some kinds of men and women, and an attractive for others; and to those who would apply the criterion of justice and morality only to all men and the law's proceedings, cannot fail to be puzzled beyond measure. But inexplicable as this must appear to many, from such a point of view we can get a step near the light—

darkness if you like to call it so—which reveals the truth and shows the specific gravity in, or belonging to, the men upon which the law-gear fastens so tenaciously, and has such an affinity with, by the application of the law, to which there is no exception,—viz., "Bodies of the same affinity attract one another."

The magnetic forces which draw these two together are riches, wealth, money; hence wealth attracts wealth, metal attracts metal. It is not, of course, the riches or wealth that is *in* a man, but that species of it that is *in* the pocket and *on* the person which it shows such affinity with.

If what we have just now been thinking on teach anything, it surely induces us a considerable way to the conclusion that our law, especially civil, is based, built up, laid down, and administered on the morality of money—not the morality of enlightened reason, soul, and conscience; and that those who at present (1877) drive the law-mill of the nation are intensely money actuated and money interested law-mongers, is as palpable as equatorial noon-day.

The fact of our law being so moved and pervaded by money and its equivalents, set us to the examination of the roots, words, compound words, and expressions employed in jurisprudence and law-phraseology, to see the part which money played in the structure and formation of these; but so far as we can read and understand etymology, not a monosyllable nor a polysyllable, not a single thought, appears to be derived from money source, nor the metal from which certain species of money are coined, which greatly surprises us, considering how far the law is moved and controlled by it in practice. In this examination we found that the terms *jus juris* meant law, and *prudentia*, prudence, *i.e.*, provided with practical wisdom and knowledge; and that these two words, *juris* and *prudentia*, compounded into jurisprudence, meant the science of law: hence law is the possession of wisdom and knowledge justly laid down and put into practice; and, therefore, the attainment of wisdom and knowledge is indispensable to the laying down of the law and its administration. Without these it is and cannot be but chaos.

Jurisprudence being the science of law, or the science of wisdom and knowledge as considered, defined, elaborated, and enforced in law, it must be of the utmost importance to all who would raise up, lay down, and administer law, to be wise and knowing; or, in other words, to be actuated and pervaded with a scientific spirit. Let all, then, who would be students of law science, or any science, be actuated by a scientific spirit; be animated by a love for *truth;* by the denying of self its selfishness and little pleasurable conceits, and ready to go through any

amount of earnest, patient, and laborious plodding in the turning over and examination of leaf after leaf, and the removing of veil after veil of preconceived notions and prejudices and material form, in the search for and determination to attain it; and when it is found, truth absolute and eternal, abide by it, suppose adherence to it should force you up to that point where death stares you in the face; and rather than renounce it, stand firm, and if no other course will present itself consistent with truth and duty, truth absolute and eternal will, through the gate of death, make a way by which you can pass unstained and undignified into perfect and abiding truth. Truth, *i.e.*, to see and know things as they are, as they actually exist and operate, and a zeal for it, solely for its own sake, must be the dominant spirit of the true scientist. Can legislation, as hitherto conducted, be called in any sense a science, or legislators scientists? If so, it and they must be unequal to every other within the circle of the sciences. If our legislators be scientists, it is "out of school." Read the speeches and debates which issue through the press from our law makers, and then ask yourself how far they are transfused with a scientific spirit. Take notice how often an appeal, or even a reference, is made to truth, principle, and justice, and it will startle you.

The reason of this must surely be, that between truth, right and justice, and politics, there is no affinity.

A bill may be framed and laid before the Legislature in a pretty perfect form; but that its perfection as to the rights and duties of man, and the administration of justice to every man, is its greatest defect and obstacle in passing into law is evident; for from the discussions which take place on the consideration of such, it is plainly seen, and more so as it passes to the Upper House and reviewed by peer wisdom, that the rights and duties of man, and justice between man and man, are not those which are based on morality, but that species of ethics deduced from money and status.

It is how far any such bills or measures would affect money rights, caste rights, and too often self-interest rights, that seem to be the prevailing thought in both the law-monging Houses. No matter how perfect and adequate a measure might be for the object aimed at on its first introduction to the legislative law-mill, it not infrequently becomes so minimised, metamorphosed, twisted, and mutilated by the time it leaves it—if not strangled or crushed altogether between the teeth and rollers—that the original object is either frustrated, or a set of rules and regulations thrown off, that no reasonable soul or body knows the use of, unless to defeat the effect of that which was first sought. At other times the guiding and ruling wheels of the law-mill itself

propose and introduce measures, and from time to time have their merits and demerits thrashed up by the flails of debate to such a pitch that there becomes a probability of some of them passing into law; but to prevent this, just as they are about to get the last kick, have them withdrawn.

This is a favourite and popular mode with the do-nothings, and had recourse to seemingly with the view to eat up as much precious time as possible, and thereby prevent others from passing their grist through the mill.

The extension of the franchise to city and burgh householders seems to have been thought a great political or party victory (as to that being a victory of right over wrong we cannot pretend to say), and would work a great social reformation. The victory may have come and gone: the reformation has yet to come. It is our humble belief, bearing in mind that householders are the source from which our law is raised up, and that, if the law is to be law and not chaos, it requires to be provided with wisdom and knowledge, that household suffrage, minus household intelligence or education, is both a household and social radical error. For what good service can the badge of freedom confer either on the wearer or society, when the wearer is a slave but does not know it? What good, just, or intelligent end is served by telling a man he is free, when he does not know he is bound, or constituting him a citizen of the empire when he does not know what citizenship consists of? To ask or tell a stone-blind man to exercise the faculty of sight and undertake the duties and responsibilities which sight involves, is just as intelligent and logical and likely to result in good, as to think that intelligence and good will result from the making free of a man, and committing the functions and duties of freedom to him, when he is incapable of realising that he is bound. There is one thing, however, that this serves: it enables the cunning and designing to turn the slaves into the balance which metes out, propagates, and perpetuates political slavery.

The extending of the franchise to thousands of people in every large city, who have not only no education nor intelligence, but no mind of their own, by virtue of which they are to say who are the fittest to govern, and how the nation shall be governed—men who live in the squalid dens, steeped in drunkenness and vice, in physical and moral degradation, and many of whom under the mystic spell and obscure incantations of the hierophant, who, with his magic wand, drives them like "dumb driven cattle"—is such a social blunder, that our vocabulary fails to supply an epithet black and base enough to brand it with. Had the franchise been extended to the rural districts instead of the cities and burghs, we could have seen the reason, from an

intelligent and moral stand-point—at least in Scotland—as householders there, although, perhaps, not all versed in politics and book literature, are generally intelligent, have minds of their own, have common sense, sagacity, and insight into things which those superficial and artificial, dwarf-minded, gingerbread reared shadows of men in cities in the same household status have not, nor ever can have, living on adulterated food, impure water, vitiated air, and amongst accumulations of physical and moral filth.

Would it not serve the same purpose equally as well to enfranchise horses, cattle, dogs, sheep, swine—ay, and donkeys too—and, on the polling day, drive them all in at one entrance of the booth, having as many exits as there were candidates, and leave the animals to stroll out at any of the doors their own instincts disposed them, and their vote to be recorded in this way? There would be far less coercion, more freedom, and perhaps as much intelligence and justice in this as in that exercised by thousands of what gets the name of rational bipeds, the name of *man*, because they wear trousers, in their manner of filling ballot-boxes. The horse, the ox, the dog, the sheep, the pig, and the donkey, with absolute certainty, would turn the stile in favour of the man who would feed them best and demand the least work of them. And what more, or what other or higher object have the mass of rational animals in view when making the X on the voting paper?

Manhood suffrage would, from our point of view, be far more intelligent, reasonable, just, and dignified in principle, than household; and surely no one could take exception to it on the ground that it would admit a more illiterate class, for this we think is hardly possible. Its only defects would be that it would admit a greater number of them. It would, however, go a little way in showing that our law was not exclusively based on money, but on that which exercises thought and reason.

But a higher and more dignified franchise, and one which ought to commend itself to every intelligent and reasonable person who would wish to see the nation governed on the principles of intelligence, reason, and justice, is a *moral* and *intellectual* one.

Let the right to say who are the fittest men to be called to govern, and how the nation shall be governed, rest only with intelligence; then we shall have intelligence to begin, continue, and end with.

Our law then would come to be based, built up, and administered on the principles of intelligence, and not on the principles of money.

The material and mechanical element so predominant in our

law would be divorced, and mind, thought, reason, take its place; and our law raised up, laid down, and enforced according to the law of mind, and not according to the law of the specific gravity of matter.

We have heard it said or somewhere read it, that "that is the best government which is the best administered." Superlative as this may be, so far as administration is concerned, our mind refuses to accept it as true. That, we should rather say, is the best government, and the best adapted, and the most calculated to be the best administered, which is constituted nearest to nature's—that is God's—method. That method will be seen to include and combine, in the most perfect form, the highest intelligence, the freest play of affinities, and the closest unity—intelligence, freedom, and unity are the pillars on which the stability of God's government rests.

But how to get God's method of law and government superinduced upon man's, is the query of queries.

We can look with rapt admiration on God's method of working, if we have eyes to see with and brain-pans to conceive everywhere around us, but, perhaps, least of all in us; and may conceive of similar methods being adopted by man; but, alas! by what means can we absorb it, so as to comprehend it, and put it into practice? Is not this the most important question of our time, and of all time? and would not its right answer developed into practice be the solution of all those social puzzles and problems that have taxed the minds of men all through the ages, and the end of all our social errors?

How to know, to select, and appropriate the highest, the best, and the fittest men for this, the noblest, and perhaps of all others the most needful work, is the problem which shall solve all other social and legislative problems; and all other arrangements—might we not say all other evasions—will be but tentative, temporary expedients or make-shifts, until the clock of time shall strike that hour.

When that hour shall (may) come we cannot conjecture. That it is within the sphere of the possible we do not doubt; but as to the epoch in futurity when it shall be tolled out in the ears and eyes of every man and woman, echoed in their hearts and lives, and reverberated through the universe is conditional—will just be when the mind of man shall have become as pliant in the hand of God as every other thing in the universe is; or when the mind of man shall be brought into affinity, harmony, sympathy, and unity with all that stands above and around him.

In reference to who are the fittest men for the function we have been considering, we already noticed three channels through which pure, right, and perfect law flowed.

One of these was the enlightened reason of man, or, in other words, the men whose reasons are vitalised and enlightened, not merely by the due exercise of their senses, but by the life and light which for ever issue from the ever unerring, constantly working, all-sustaining Law-originator and Governor of the Universe. And as such men have affinity and sympathy, and are in unison with God's method, they must be the highest, the best, and the fittest to discover, educe, and elaborate law—because they are *law* themselves by disposition, thought, and action, and in harmony with God's methods of working and God himself; or if you like it better, in sympathy and harmony with nature and law—the law of right—by volition, and consequently not only "a law unto themselves," but to others by divine right—and the most qualified to say how the nation shall be governed. That there are such men we are satisfied; and but for them and their influence on other men and institutions, in this and all past ages, the whole human social fabric would collapse, tumble to pieces, and pass into savage nomadic hordes, little above the bi-and-quadrupeds. Were we to set out in search of these men, in what sphere or domicile might we find them?

It requires but little education to see that, with but very few exceptions, those who "mount the rostrum" in the interests and at the instance of Ballot Box citations, are merely wooden barrels set or held up on two legs, which just sound because they are empty, on account of a local agitative sort of wind blowing transverse their bungs.

Not to ransack all the spheres in which men move and the abodes in which they live, we give it as our belief, from the few we know, that the men we are in search of will be found in greatest numbers in the quiet unpretending spheres of life, little recognised or known by the clash and din of the world's chaotic wisdom, and in the isolated suburban villas of cities and rural abodes, surrounded by some of the beauties and fragrant sweetness of nature. It is not at all improbable, however, that if you would talk to such men about the laws and government of the country, not a few of them, whilst perfectly conversant with these, would tell you that they have quite enough to do to keep the law and govern themselves and their families rightly.

Why, may it be asked, do men of this quality gravitate towards suburban and rural abodes?

If it is not because of their sympathy and affinity with nature, we do not know. In the incessant bustle, noise, dust, and dirt of a city, one has little time and less disposition to think, and as little to inspire. It is all seeing, hearing, feeling, and self-seeking in this seething vortex of hideous sensuality, rampant

vanity, and masked shamming of the meanest, basest, and worst type. Here at every pace you meet ignorant insolence, silly pride, the product of idleness, and a vacuum in the upper storey; the Pharisaic spirit and practice, "Stand by, I am holier (better) than thou; look at my shop, my business, and my attire" ("what about being three or four times in the Bankruptcy Court; it belongs to the trade"); a pampered and superficial mannerism, operating after the manner of a printing machine, which poisons, mechanises, and crushes out the natural life and spontaneity, and spoils the pleasure of all social intercourse—a city, a "centre of civilisation," a fermenting caldron in which drunkenness, crime, sensuality, hypocrisy, and every species of the worst forms of evil are begotten and boiled to perfection. Nature and her sweet moral influences are not only banished from the commerce of cities, but from the commerce of the understanding of citizens.

There is little here to inspire, but much to destroy it, and implant selfishness, business and commercial swindling, cheating, and shamming of the meanest and basest kind.

Cities, however, strictly speaking, cannot be said to be wholly destitute of nature, for we nowhere else can find such an abundance of children of nature corrupted by art.

We have been asking ourselves (when puzzled and perplexed with anything, we are in the habit, when observation, and experience, and ulterior information fail us, to resort to our own reason, and find this a healthier and cheaper, but perhaps not a more correct, mode of acquisition than resorting to other men's minds or books), and digging into our own mind—for who knows even their own mind, and what is in it, and what it is capable of doing until they probe it, if not to the bottom, so far down, in search of *a*—it would perhaps be too much to say *the* —reason why, when society has instituted so many other noble and adequate institutions, scientific, technic, philosophic, theologic, ecclesiastic, philanthropic, educative, humane, and reformative; how government and law institution is so destitute of science, art, philosophy, and reformation, so mechanical, so completely devoid of all human sympathy, and so utterly inadequate for the exercise and accomplishment of its proper functions? What element have other societies and associations in them, or upon what principle are they constructed, that is not found in government and law?

Are the elements the same or are they different; or are the basis and superstructure constructed on different principles? If the elements are not of the same genus, the structure must be different and the effects different. It will be recollected that the sources from which we said British law was dug up were, with

the exception of *one* feminine, all of the masculine gender. And even this *mono* lady, august and great though she be, and overflowing with the realest and noblest human sympathy, can hardly be said to be a source of law, but rather the Government official pen which gives the law its final stroke, and in this way can impart but little, if any, womanly and motherly sympathy to those she is queen of.

A glance at the other associations and unions into which individuals have gravitated, shows that almost all are based and built up on the non-distinction of sex principle—affinity and unity of spirit, soul, and purpose form the basis and superstructure, not *Ish* and *Ishah* distinction, pre-chrysalistic shells, money, nor head, body, and leg covers.

Teasing and perplexing as it often is to know the real feet and legs on which a man, any number of men, or a thing stands, it is a thousand times more so to know the reason why not a few of them so stand, and some why they stand at all. Why is woman excluded from being a source of law and a unit of Government? Can any mind specify the why? Can any mind in the universe of mind give a reason on the grounds of justification? If I knew of but one, either celestial or terrestrial, or even a dweller in Hades, I would, had I the power of locomotion, traverse and scan the universe through and through to find the location, and hear the announcement. A thinking mind will naturally be led to inquire in what essentials or particulars do men and women so differ as to make such a difference and a distinction? What might there be upon, about, and in a man, that is not found with a woman?

Differences there are no doubt, but are they not mere straw? The most marked differences upon them, are that a man wears trousers on his legs and a coat on his back; she, coats (petty) (little) on her legs, and a jacket or cloak on her back; head and feet covering may pass for either. And as to what is about them, are they not both a two-legged, two-armed, ten-toed, ten-fingered, one head, automatic, carnivorous land animal, with outlooks from a soul, inlets and outlooks from a stomach and lungs? And in them is there not found a sort of patent receiving, digesting, and assimilating machine, which is the chief and in most the whole motive power of body and soul organism? Nay, is not this meat and drink receiving membrane the very axis on which body and soul revolve; the very centre of gravity of propulsion, of repulsion, and of progression, and that on which they live, move, and have their being?

Now, our hurried glance has shown that the only differences are in gender and trousers, and the place where the coat is worn; and this can hardly but appear to all who do not look through

their great-great-grandfather's green spectacles, but a difference without any significant distinction. If it be thought that if woman were placed on an equal political platform with man, she might find her way to the House of Parliament, and that the structure and furniture of that house are not suited for coated-legs and cloaked backs to enter, there might have been some reasonable excuse offered on these grounds when she wore barrel-hooped coats.

But all uneasiness on this point may with perfect safety be discarded, as the fashion is now so latitudinally reversed, that she is quite competent to go through any man-hole without the least risk of exposing herself, or giving offence to others, which is undoubtedly an improvement in assemblies of limited space and on the narrow footpaths of populous cities, as well as an economy.

She not only now believes in tight lacing at the waist, but at the feet; and by this means restricts her pace, which works pretty well on levels, but really it is rather painful to see her, *poor thing*, so put to her wits' end in attempting to step into a carriage, or walk upstairs.

But if woman's noble and humanising presence be still refused in legislative assembly, on the principle or dimensions of clothes—for her sex can be no obstacle nor encumbrance—she, gentle and yielding daughter of Eve, will concede to doff the little coats and jackets, and don the trousers and surtout; and if any superstitious and literal biblical bigot should still take exception to her on the Pauline philosophy of scalp hair, she will even in this, too, submit to be shorn after the manner of males.

We really wonder whether it be in the difference of gender, or the differences between tailoring and dressmaking, that so incapacitate woman for the sphere of politics; or is the differentiating principle in, or between, gender, clothes, under the clothes, or in her at all? Is it, after all, possible that it may be outside and beyond sex and clothes' sphere altogether, and if so, from which of all the thirty-two points of the compass may it have come and is still coming? Were we intimately conversant with the sciences of biology, anthropology, ethnology, geography, and the history of the two-legged carnivorous animals before and since they trousered and coated their legs, and coated and jacketed their backs, we might with accuracy have been able to tell, not only the point but the points of the compass from which woman's bondage came, and why she has been put and kept in bondage. But although not presuming the necessary scientific and historic knowledge for this, we shall assume the knowledge to ask, at what point of the compass is she not, even now, in political and several other species of worse bondage?

Not troubling ourselves at present to go into chronological and topographical particulars regarding the relation of man to woman or woman to man, nor yet woman's sphere nor woman's rights, since they appeared on this dramatic terraqueous stage, on which we all live and act until the *sarx* life ebb out, and the *psyche* and *pneuma* life take wings and fly to its affiliated species, we can, by retracing our steps by pretty stable historic footholds, come on many places, and find it extending through many years, when man, being more of the brute and savage, placed his iron heel on woman's neck, and she being the weaker, gentler, more yielding, and long-suffering, has thus come down through the ages groaning under the cruel, unjust, and oppressive yoke.

Even amongst the Jews, who were more humane, at least within their own theocracy, and intelligent (not perhaps intelligent in the modern sense, but higher in morality—and is not this the best intelligence?—in their practices, and poetic and philosophic conceptions of the Deity) than most people standing round them, woman was made to bear the yoke. In several places in this so-called civilised world of ours, even at this day, where man is still untamed, do we not find *him* squatting at the root of a tree, smoking out any particle of brains he may have had, and *her*, poor slave, toiling like an overloaded draught horse to keep down hunger not her own? And would not her position and serf condition, as here found, have been yet well-nigh universal, had not a sympathetic force, above and superior to man, heard her cry, unfastened the yoke from her lacerated neck, and set her so far free, and made her perfect freedom possible? Would not she, affectionate, gentle, loving, beautiful, trusting, with her blushes of innocence and purity, and depth and intensity of feeling, God's and man's no less than "nature's darling child," been still groaning under many grievous-to-be-borne burdens, had not her risen Lord, the instant He cast the world's thorny crown and yoke from His own head and neck, heard her wail, and asked, "Woman, why weepest thou?" dried up her tears and healed her sorrows, and sent her forth "earth's ministering angel?"

And has she not gone forth carrying sympathy, comfort, and peace in her bosom, wherever a human heart beats, a soul is overshadowed with darkness or cast down with sorrow; and with this divine human sympathy interacting between her and her crucified but death-defying Lord and Master, is she not destined to humanise every soul, until it respond to the sympathy of heaven, and reflect the divine character on earth? Has not her purifying and elevating influence already, wherever it has been allowed free play, permeated polluted society, groaning

under every conceivable form of vice and immorality, as a renovating and transforming moral power, leaving purer and more ennobled forms of society—

> "Domestic happiness," the "only bliss
> Of Paradise, that hast surviv'd the fall—"

in her train?

It will not be difficult now to see that the principle which debars woman from the government and law of the nation is not in, nor with herself, but in man; and to have taken root and flourished best in the dark ages of antiquity, when brute force and the power of hunger were the law from which there was no appeal nor escape. Woman—meek, yielding, forbearing, and patient—has come down through the ages, casting off trammel after trammel, and now stands at the door of the nineteenth century, begging to be delivered from the last badge of man-imposed servitude, and to be allowed to occupy her legitimate social platform. And who can refuse her claims on the grounds of justice and reason? Can there be any excuse offered at all against her which is not the direct offspring of either custom or prejudice; the two old horses upon which the mass ride themselves blind and dizzy?

There is one sphere that woman largely occupies at present, which we would like to see her debarred from—that is the bar of public-houses, restaurants, and from behind the counter of not a few tobacco-shops. The proprietors of many of these businesses will only engage those of a prepossessing appearance. Their object is to draw larger custom by her. The effects are often pernicious.

The chief functions of a civil government are, we presume, to protect our persons and property, make us work for our food instead of stealing it, settle our differences by arbitration and not by brute force, and enlist and unite our sympathy and interest as one man in defending the nation from ulterior interference. What incapacitates a woman from exercising any or all these functions? Is she not sufficiently interested in the preciousness of life, the sacredness of property, and the importance of justice and the national good? Why, when property and the holding of a house constitute man a source of law, and an elegible member of Parliament, does it not do the same when it is a woman who owns the property and holds the house? But incomprehensible and inconceivable as the barring of the political—and we might also say the professional—door against woman is on the grounds of reason and justice, viewed from whatever point we may, it baffles even imagination itself to know why, when a woman sits enthroned and crowned Queen and Empress

at the head of the governing and law-making machine, not another woman dare even crawl into the smallest cranny or dog-hole in it. This has puzzled our brains for years, and so far as we can see, may continue to do it for many more. It is, indeed, if not an insolvable riddle, a proposition which no sphinx can ever squeeze into nor out of us.

Subterfuge and politician's quibbles may be given without end. No doubt, those who have been schooled into the world's traditionary and customary ruts, and still look along these labyrinthine tracks for guidance and instruction how to view the present and future, may see woman's rights as a huge spectre through such darkness; but why be frightened at a spirit and soul being made visible and tangible through petticoats any more than through trousers, even when found in the sphere of politics? Is not woman man's best friend, his nearest friend, and his dearest friend; and is not his highest good and happiness her sole aim and constant work? Was she not taken, not from his "rib," but from his *flank*, to be his second self? and if she became the author of his ruin, she became also the author of his recovery, and mother of the Redeemer of mankind.

If we could get within the hearing of the ladies who are piloting the way to political and professional emancipation, and those men interested in their cause, our advice to them would be not to attack or call in question the logically walled-in, traditionally and time-worn governing and law-grinding constitutional machine on its methods of recognition, revolution, or execution, as it will be found well-nigh impregnable on every spoke of every wheel all along the line. The human mind seems to have become so trained, habituated, and drilled into the government and law process of thinking and working, that it has become a sort of second, if not first nature. Statesmen think and speak it as their mother tongue; logicians make its principles the basis of their science and art; politicians are pregnant with it; and it is the sum and substance, that which gives living, moving, and being to lawyers, and on which all their theories and arguments rest. Only remove it, or throw it out of gear, and who can contemplate the number of madmen turned loose? Give a theorist, a logician, or a lawyer but a premises—no matter how flimsy it may be, or even wrong, if it has been but the custom—to start from, and the ingenuity and skill with which he will weave the web and rear the superstructure is really admirable, even astonishing.

But remarkably strange as it may seem, although such have spent whole life-times in learning how best to build and uphold and defend the time-honoured manner of building, few if any seem to have studied the stability, right, or reason of the basis

on which so much is reared; for only call in question the data on which so many seemingly flawless arguments rest, and your legal orator will be so upset as to rave like a maniac, or talk like a wild man or a child.

Let the ladies and their supporters, then, endeavour by all means to induce politicians and those who influence politics to look as far as they possibly can through their own eyes; and if this can be accomplished, woman's rights will soon follow. Let the customary and the usual routine only be broken through, and the battle is won.

(*Custom*, thou man-slaveholder and man-woman-slaveholder, thou art as despicable in our eyes as thy twin-brother *prejudice!* Has not a blind adherence to thy ways made fools and slaves of us all, and is not all scientific and philosophic thought a warfare against thee, and an attempt to break through the musty meshes wherewith thou hast for so long bound man's spirit? But the truth is, that custom dupes and slaves the mass of us will remain, rather than think and observe).

Now, what if the principal cause—indeed, it is our candid conviction that it is so—of our law being so mechanical, so impracticable, so defective, so monotonous, so soulless, so devoid of human sympathy, and our Government, in their associated capacity, often more like Pandemonium than an assembly of sane men, contending for the truth and the right and the national good, be due to the exclusion of woman from the sphere of politics?

Woman is a practicable being, and although wonderfully accommodating, will not, nor cannot live on abstractions, theories, and evasions, nor will she be slave to the usages of the past, but ever endeavouring to live, think, move, and dress in the present, with an eye always to the future. Her philosophy is to bring abstraction and theory into practice, and that which will not nor cannot be reduced to this, away with it! Should you bestow even but a passing look on her, she cannot understand you otherwise than that you mean to put your looks into thought, speech, and action.

No man-mind can excel hers in devising means to accomplish ends; and is not this the grand secret to all politics, diplomacy, and even science and progress?

She seldom if ever gives up her endeavours to accomplish that which she would have until the last shred of hope is torn from her, but trusts, loves, prays, and perseveres until she conquers.

Man rummages through the dusty and blinding archives of the past, and when he chances to dig up some mustified fossiliferous roll, theorises and speculates on it—perhaps thinks

he reasons—for the rest of his days, and scoffs at those who do not look with him into the dark ages of stagnation and mummification.

Let but woman's sagacity, sympathy, practical skill, and ardency be brought to bear directly on politics, law, law administration, and prison discipline, and a new era will be unrolled in the species of cement which will bind individuals, families, peoples, and nations together; and in the repression of crime and reformation of criminals, by the eliminating from politicians and diplomatists their selfish war and blood-thirst, and from law and prisons their shaft and piston methods of revolution and execution, replacing these by human sympathy and practical skill.

People nor nations will never, can never, be united but by human sympathy, nor can they prosper and progress without practical skill. Criminals will never be reformed but by human sympathy and practical skill; and just as our laws are based, moved, and pervaded with these will they be punitive, repressive, progressive, and reformative. Has not woman's sympathy and practical skill made our School Boards most humane and practical institutions; and where she has become a member, is there any man can outrival or even equal her in capacity for the work? Appoint her to any honorary office, and she does not content herself by being merely an ornamental member nor a sleeping partner, but by being a thinker, observer, and a skilful worker. Return her a member of a School Board, and she does not think the board meetings the only sphere of work, nor perhaps the more important. No, she begins at home. The young beggars that now call on her, those she meets on the streets, or otherwise suspects are not at a school, set her to work, by ascertaining whether they are attending, or have been at any school, asks their names and addresses, and then sets out in search of their whereabouts.

In this sphere of work she finds scope for her ingenious and inventive faculties; for these little mud-besmeared and many-coloured urchins have been parent and devil schooled out of truth and the sense of right, and into automatic rag-bundles and liars, and give a fictitious name and abode when narrowly questioned. But she is equal to the work; for although she may have had to search every street, close, court, entry, and alley in that part of the city where coats of many colour and pieces are the fashion, head and feet covering dispensed with, and the pure air of heaven converted into a pestilential effluvium pregnant with the seeds of physical corruption, moral degradation, and death, all in vain, she still perseveres with her eyes open. The next time she gets her eyes on any of these little

deceivers, she questions them still further, and if they will not be prevailed upon to take her to their homes, applies to the policeman and the magistrate—both practical beings, but not always skilful—and through them sends God's neglected and parent and devil perverted child to a reformatory school; and also have the parents taught by the law's school, that the neglecting of their little ones and the sending of them out to beg is not merely a breach of statute law, but a most grievous moral offence.

Which of the men members of our School Boards has gone to work in this way? We hear of elaborate speeches coming from them at the board meetings; but when did even elaborate and eloquent speeches reclaim the wanderer, raise the fallen, restore the lost, reform the criminal, or gather in the outcast?

Woman—noble, sympathetic, and skilful—what a lifeless, formal, cold, and stone-dead mechanism society would have been without thy humanising influences, and the inspiration which thy looks and vocal tones impart to it! Work thou in God's vineyard under the banner of thy thorn-crowned Master, until there shall not be found a moral and mother uncared for child in the land; and should the mechanically moved wheels of Government and law machine still undervalue thy work and refuse to recognise thy legitimate rights, be not dismayed; for in so working thou shalt build up for thyself a character based and constructed on that which shall yield enduring pleasure, happiness, a conscientious satisfaction, blessedness, an eternal possession which no power in heaven, earth, or *gehenna* can deprive thee of.

When we say *woman*, we of course mean so; not those idle and useless, although often very pretty dolls, who seem to think that they have been sent into the world for the sole purpose of being made of, admired, fondled, even worshipped; but many of whom appear to be by far too fine, too delicate, and seemingly too sensitive for ordinary mortals to lay a finger on; indeed, we are not sure but many of them are actually too fine—we will not say *refined*—for this world, where the featherless biped has to live and work on spoon-meat, and surely must have fallen on the wrong planet; nor the dressmakers and milliners' street locomotive show-room block—those ambulant show-figures you meet on the streets, thatched and hung all over with such variety and profusion of texture and colour and shape, in such confusion, that make æsthetic taste and nature loathe and vomit; nor those imitative articles, whose sphere of action and exhibition is to perambulate and circumambulate the streets, evolve and revolve in ball-rooms and skating-rinks, and sit in theatres open-mouthed and shut-brained; all of whom may be said to live, move, and have their being in silly pride, the production of idleness, gossip, dress, street and ballroom evolutions, and *on* rolling skates.

Is it not really a sad mistake as well as a serious misfortune—and what woman can fail to see it, if she would only but reflect for a moment—when woman allows her clothes or house furniture to outrival herself, and get the attention she is entitled to; and the milliner, dressmaker, bootmaker or cabinetmaker, to profit by turning her into a walking clothes-pole, and her house into a furniture dealer's wareroom?

Woman, remember from whence thou camest, and whose image and superscription thou wert stamped with, and intended to bear; and for heaven's sake do not prostitute thy dignity from the bearing of the image of God, to that of the bearing of the image of the milliner and dressmaker; neither let thy house bear the image of the upholsterer, to the depreciation of thyself. Be the principal agent, the object of attraction, the centre of gravity thyself; and let neither clothes, upholsterer's polish, nor painter's varnish, or art, cast thee in the shade. When any piece of dress or house furniture creates more attention than thyself, be certain of this, that it is too long in thy keeping. Be the jewel thyself, and let no setting outshine thee.

CHAPTER X.

WHAT MIGHT BE DONE FOR THE CRIMINALLY-DISPOSED BEFORE THE LAW GETS ITS HANDS ON THEM. RELIGION THE ONLY ADEQUATE ANTI-CRIMINAL AND MORAL REFORMING POWER—WHAT IT CAN DO FOR MAN WHEN PUT TO THE TEST. EDUCATION, ITS CRIME CURING AND REFORMING PRIINCPLES. OUR PRESENT EDUCATIVE MACHINERY NOT DEFECTIVE IN QUANTITY BUT IN QUALITY. TEACHERS, THEIR DEFECTS IN THE PSYCHOLOGICAL KNOWLEDGE OF PUPILS. THE SCHOOLS AND TEACHERS TO WHICH THE AUTHOR WAS SUBJECTED. CHRIST'S METHOD OF TEACHING. THE DEFECT IN MAN'S NATURE, WHERE FOUND, AND HOW TO BE REMEDIED. MINISTERS, TWO KINDS OF—THEIR PROVINCE OF TEACHING, AND HOW THEY ESTIMATE MAN.

HAVING adverted to some of the principles which, were they excluded from, and to a few which, were they included in our Government and Law machine, it would work more intelligently, beneficially, and progressively, and also curatively and reformatively on the criminally disposed, than our present money moving crazy machinery; and believing that what we have assumed and contended for to be not only within the sphere of the possible but the probable, we shall again turn our lantern on the criminal, and with the aid of its flickering and often uncertain light, endeavour to see some of the things which yet remain to be done with and for him, in the way of prevention, cure, and reformation, before the law gets its petrifying and soul-crushing teeth and wheels on him. And if he should still prove proof against reformation, whether it is wise in us or good for the criminal that he should be allowed to go at large.

We have already noticed that the present law's carding and tanning mill, as hitherto made to go, has proved ineffectual; and that if we mean to cure him we must adopt another course—perhaps the law itself may some day hence think of inventing some sort of apparatus, such as an improved battering-ram—which would go through hair, horn, and skin, and reach the kernel, and start and develop moral growth. And this naturally leads us to consider what might be done with the criminally-disposed—the probable criminal—members of society not yet publicly criminated during the time of life they are in that condition, when disposition or natural tendency is easily bent and guided into any course of conduct.

What, then, might be some of the more effectual means by which we could cut through his tatters, cuticle, cutis, *sarx*, and

reach the *psyche* and *pneuma*, and startle conscience from its slumber, and shed a ray of light into its hiding-places, and expose it for once to the light and heat of spiritual and moral vitality, and impart the seeds which shall bud, and blossom, and bear fruit unto righteousness, and actuate into a new mode of life?

Now, amongst all the crime-preventive and moral-reforming forces we know of, one stands forth in such unmistakable infinitude and superiority over every other, that it actually includes and employs every other as its handmaids; and further, wherever and by whomsoever it has been received and practically applied, has never been known to fail in effecting a cure, and raising the individual to spiritual and moral life and growth—that is religion, or the tie which binds or brings man back to God—back or into moral and self-consciousness, awakening and attuning all the spiritual, moral, and intellectual faculties, and centring them consciously on a person who is essentially and eternally true, divinely beneficent, incorruptibly just, unerringly wise, infinitely powerful, immaculately pure, absolutely holy, and intensely and unchangingly love.

Let but the principles of religion be infused into the affections and will, and become active, and the criminal disposition, and everything that is vicious, immoral, unjust, and selfish, is at once and for ever slain, and the individual brought into the light which reveals himself to himself—brought face to face with the only mirror which gives him a true representation of himself, and throws light on the end to be kept in view, in thinking and acting, and the road to that end. We need not, however, dwell on the subject of religion, its adequacy to eradicate every species of wrong thinking and wrong doing, nor its humanising and socialising powers, as these are known and admitted by all—at least to all and by all who have self-applied it, as its revealers direct. But as there are not a few who question the authority and authenticity—the superhuman revelation and inspiration, of the Book from which we take our religion, or upon which our religion is founded, and its ability to reform men, I shall here presume to tell the reason why I believe the Bible to be what it avers of itself, and also show that it is capable of doing to and for man what it assumes.

It claims for itself, this most wondrous Book, to be the will of God concerning man, the only book found in our literature which did not generate in the mind of man, but simply flowed through it. The writers of it are merely God's mouthpieces, the pipes or instruments through which He utters His voice in articulate sounds, and speaks to man, and through man to man. It claims to be the revelation of God to man, and also the revelation of man to himself—what God would have man to believe

and do, and the consequences if neglected. But the reason why I believe the Bible to be true, of superhuman origin, and unique to every human production—apart altogether from what it avers of itself—is because the thoughts conveyed through the language of the Scriptures lie far deeper, and are more intimately acquainted with the spiritual and moral side of our nature, the "inner man," the moral and God-consciousness, the God-ward side of our nature, and affect the mind more intensely than any other thoughts conveyed to us through any other language, even when those thoughts are clothed in the sharpest and most potent words of eminent theologians, distinguished no less for their piety, spiritual-mindedness, and discernment, than for their profound learning, intellectual acumen, and logical and philosophic conceptions.

There is something—a latent stirring power—in the thoughts flashed on the mind by means of the utterances of Scripture, not only infinitely beyond but altogether outside the mere genius, reason, or sagacity of man; and if applied and appropriated as directed, will penetrate and God-electrify all the mental, moral, and spiritual constitution, striking light out of darkness, order out of confusion, life out of death; arousing, quickening, and illuminating the deepest emotions of the soul with a voice and a power that will not be easily silenced nor evaded. This, I am happy to say, I have had experimentally demonstrated in myself, and can no more doubt the truth of the superhuman element of the Bible, and its adequacy to effect a radical and permanent moral cure, than I can doubt my own existence. (I do not, however, bind myself to accept the interpretation put on the Bible by one-fourth of its teachers).

Hence we come to the conclusion, from moral and self-consciousness, that man by his unaided intellect, reason, or genius could not have discovered, invented, conceived, nor imagined what is unfolded in the Bible, whatever the intensity of intellect or heat of imagination; and therefore would humbly and earnestly beg to impress on all those who may be disinclined by mental habit, or from any other cause, to accept what the Bible declares of itself, and to give it and themselves a fair and impartial trial—to put the Bible and themselves to the test—and they will find it to be what it assumes, and the principles which it inculcates, if intelligently and earnestly applied, to meet a want in their nature which every other thing fails to do.

There is an adaptation, an affinity between the human mind and the thoughts underlying or conveyed through the language of Scripture, which argue well for the truth that some Being must have been better acquainted with the soul, and known more about man, than man knows about himself. Man can

only perceive and apprehend beings, things, and processes of action according to the capacities or light given him; he can only see things in one plane. Hence, when he would view beings and things, and their modes of operation which lie beyond the pale of his capacities, he is in no better condition to know the truth and facts regarding them, than the visually blind man who would define the colours of the rainbow, or the various shades of colour with which the solar rays and the gases tinge the vegetable kingdom, by the sense of touch.

But if revelations are made to him of things which lie outside the range of his faculties, he can surely tell if they coincide with his nature.

The Bible will not, however, reveal itself and open its unfathomable stores, but to a very small extent, to mere intellect, logic, or reason, because its most precious treasures lie beyond the cognisance of these faculties, acute, penetrating, and knowing though they be. Neither does it make itself known to the curious intellect of the critical inquirer. But the docile and earnest child no sooner opens its pages, than he discovers the will and love of his Father; and no sooner does he obey that will and absorb that love, than he is put in tune with heaven and earth—God and nature—but out of tune with the world of mankind and its ways.

Next in importance to religion, as a crime-curing and moral-reforming power, stands education. Indeed the two, when wisely imparted by the teacher and appropriated by the pupil, go—or at least should go—hand and glove. The one implies the other, and throws light and interest on each other.

No course of education worthy of the name can be given or received which does not embrace religion, and religion cannot be received into the mind in its living form without educating the mind in the highest sense. Religion is *the* most educative power in existence; for when received into the mind in the sense in which it is *spirit* and *life*, it vitalises, intensifies, enlarges, and develops all the spiritual, moral, and intellectual faculties—inspires them—and creates such an ardent thirst for knowledge, and generates such a capacity for knowing, that nothing short of the knowledge of God and His universe will suffice. Let but a spark of this educative force be initiated into the mind of the youth, and the dullest will become all alive and intelligent, so filled with wonder and enthusiasm as to fasten the mind tenaciously on and grasp everything within the range of its observation; and also endeavours to know its why and wherefore, and the why and the wherefore of itself. True, a person may possess a brilliant intellect and a varied and extensive knowledge without religion; but what real benefit will it be, what moral force will it exert on

himself or others? A watch may be made of the very best materials for the purpose, and its machinery constructed on the most elaborate and improved principles; but what use will it be if the least defect is found with the balance-wheel, the regulative power, and cannot measure the lapse of time correctly? It may go, even every wheel in its machinery may go, but to what use? A ship will sail without a helm or compass, but to what purpose?

An irreligious and immoral man may go very fast intellectually, and dazzle the eyes and intoxicate the minds of many, but not to his highest and best uses.

Indeed, in imparting education, unless the intellectual faculties of the youth be made to lend their aid to, and blend with the spiritual and moral which bind him to God and his fellow, and his thoughts and actions stimulated and regulated by the principles of religion, his attainments, however extensive they may be otherwise, will be of little real value to him, and his life little better than a failure. Moreover, he will miss the chief object of being here at all, and never know what it is really *to live.*

That there is abundant room amongst all the classes human creatures have, in their scramble for materials for their stomachs to grind down, divided themselves into (from those whose ancestors have schemed and scrambled so well that they have meat without working for it, down—or *up* if you prefer that order—through all the social platforms, until you arrive at those who would work but cannot get it, and hence have to beg or steal their food—of course all those who do not work must beg or steal their meat in some form or other—or give up the battle which ends physical life), for religious-intellectual or moral-mental education, is made only too obvious by a glance at our individual and social morality.

For what do we find more prevalent amongst all money and meat ranks of men and women, as well as amongst all rag and dirt ranks—and what other ranks does the world recognise or know of?—than ignorance, selfishness, moral blindness, and intellectual sloth; and amongst a considerable portion of us, in addition to these, what is more rampant than drunkenness, licentiousness, poverty, crime, and the whole host of evils that follow in their train?

Now the kind of education just referred to is the only adequate panacea we can conceive of, to reduce all these species of evil and all the ills which afflict mankind to their lowest terms.

If we could but subject every child in the land to this religious intellectual discipline, selfishness, intemperance, and every form of crime would ultimately disappear; and not only human, but

divine law would be respected and obeyed, and the golden rule, "Do ye unto others as ye would that they should do unto you," would become the rule instead of the rare exception.

Some, perhaps many, will smile at the innocent simplicity of our thoughts on education, as a consumer of crime, and rectifier of human wrongs, considering the extensive, expensive, and elaborate educative machinery—board schools, private schools, high schools, low schools, institutions, hospitals, technical schools, universities, divinity colleges, philosophical and literary institutions, churches, church missions, sabbath schools, industrial and reformatory schools, the school of social contact, prisons, and the myriad voices and phenomena of Nature—constantly at work, and yet crime multiform and diverse coloured living and thriving alongside of it; and may well ask—If education can do what you allege, why all this intemperance, crime, and evil which beset us behind and before? Is not our educative machinery ample enough for doing all that it is competent to do as a crime curer? That our present educative powers are something extraordinarily huge in extent and quantity of machinery, must be owned; and it cannot fail to puzzle ordinary minds to know by what possible means anything assuming the form and functions of a human creature can be born into such a schooling world, eat, live, and die of old age, and yet not fall into some of these rightward flowing streams, and be carried, in spite of all resistance, by their currents, until education had made a lasting impression. Really, considering our social arrangements and our educative agencies, it is something approaching the miraculous why any one can pass through the ordinary phases of human life, and yet evade them.

Something little short of a genius and diplomatic spirit must surely be necessary. Few, if any, can considerately say that our educative machinery is defective in quantity; but we will not say so much of its quality, and the qualifications of all those who impart it, nor their knowledge of those placed under their tuition. Do not the majority of teachers look on those placed under them just as so many vacuums into which they must beat so much of this and so much of that in a given time, irrespective of aptitude and mental capacity? It would be, perhaps, unjust to accuse the teacher and schoolmaster generally of a want of what is known as scholastic knowledge or education, as he with few exceptions shows himself an ordinary trained animal looking through spectacles, and able to clear so many Government erected barriers as a fact of his training. He is usually familiar with what a few of the ancients thought and said, and perhaps some moderns, through the symbol of languages, and how they lived and acted, and at times even ventures to cast an owl's

glance into the future, dark and hazy though it be; and from these forms opinions, and no doubt impresses them on the minds, and not infrequently on the bodies of his pupils. But what if on inquiry it were found that the very thing he as a teacher and schoolmaster should know most about, he knows least about? For is he not, like the most of other human beings, a creature that looks into the past and future, but least of all into the present, and last of all into himself, and through himself into his pupils? If he could be induced to do this, he would find himself looking through the truest and rarest spectacles ever manufactured by an optician, and would see through diaphragm and viscera, to the very bottom of himself and pupils, and come to know the teachable and trainable parts, and how they differ in different individuals. We would venture to say, then, to the teacher and schoolmaster: look into thy complex and mysterious self, and know, if thou canst, of what, how, and from whence thou camest.

Knowest thou not that thou once lay, pulpy and splashy, like mulberry mass, in an ovum and sperm cell, and, whilst there, wert protoplastically generated into cellular life-tissues, and oviparously evolved from thy embryotic cradle into a larger vacuum, where alternate night and day reign, called by those who came before the time and space, whose boundary walls consist of nothingness and night? That this mulberry mass, by virtue of protoplasm, on being exposed to the sun, has become metamorphosed and developed into an osseous, muscular, nervous, and mental—even in some few cases spiritual—organised automatic, carnivorous land animal, straddling on two legs? That thy osseous system has been divided into central column, skull, thorax, pelvis, and two pairs of extremities; and that these have been further divided into no fewer than 254 pieces, all having names, a place to fill, and a work to perform? That this phosphate-albumen-gluten bone frame is bound together and clothed with a blood, flesh, fibre, and nervous garment, in the centre of which stands a receiving, grinding, and transforming apparatus, upon which thy whole organic self revolves and evolves in many mysterious ways? Most marvellous structure and functions, but as yet only a patent, automatic, grinding, or digesting machine, a cunning cast of clay, or, at most, but a dwelling-house. Yet it is the holiest place out of heaven, for here God would dwell in a special way He does not in a vacuum. Here stands the house—the man-house; and although but matter vitally organised, no one can tell—without assuming what cannot be demonstrated to the understanding of man—anything further as to how it came to throb, move, and live, than that it is the consequent of antecedents. But what about the inhabitant himself: the feeling, perceiving, thinking, and

acting agent? Has what is called "I," "Thou," "He," been generated by the "intrinsic virtue" of organic "matter," the "potentiality of matter," protoplastic force, or the affinitive play of atoms and molecules? Is this *me* the result of my own and antecedents' cerebral organisation, the product of matter, electricity, magnetism; or is it a breath of my and universal Nature's Father, rendered visible by wrapping itself up in what is visible and tangible to sense? Let them tell the schoolmaster who may, I cannot satisfy even my own reason without assuming what I cannot prove, far less those who can only see and perceive by touch or mathematical demonstration.

This me or mind of the mammiferous organism called man is said by some to be one and indivisible; yet it is divided by all who attempt to analyse, know, and demonstrate its faculties and powers. In attempting to know the existence, capacities, and functions of any conceivable entity, it may not be altogether unimportant to have some idea of the place where it chiefly resides.

In what particular part, then, of the mind's flesh garment may the me chiefly take up its abode, act, and look out from? Our great-great-grandfathers, seeing perhaps some analogy between heat, involuntary muscular action, and intelligence, not very irrationally placed the seat of the mind next to, or actually in the heart, where was the fountainhead of the blood. We their children, however, have come to think otherwise, and believe the brain to be the organ or instrument of thought, as the senses—sight, hearing, smell, and taste—are in close proximity and communication with it. But be the attention, sensation, thought and will principle of man a created effect, or the product of antecedent, organised, disciplined and developed matter—marshalled atoms—we know not; but that it resides somewhere in, and is manifested on or through the nervous muscular and osseous structure, will be owned by all. And as the mind is the agent, and the body its servant, the schoolmaster need not be at a loss to know which to operate on, in order to teach, train, enlarge and develop, so as to stimulate and govern the whole. But although the mind be master, it is not independent of the body, nor have we ever seen it exist separate from it—it may nevertheless be self-existent—but is closely conditioned to it, and receives its impressions and the most of its knowledge through it by means of five inlets. On the whole, this thinking-part of man is a most capacious, subtle, flexible, recondite, extraordinary and unique thing, compared with any other part of him, anything surrounding him, or anywhere within the domain of his conceptions. No telescope nor microscope can render it visible, nor analyst make it tangible; yet although

thus incognisable by the senses, is the very foundation on which they rest. The senses cannot throw light upon what is brighter, nor fathom what is deeper than themselves. No candle or other artificial light can show us the daylight. A most remarkable thing in it, too, is that for sixty years it can go on in a continuous course of reception, addition, and development, without an increase of room. It is ever expanding, when in health, without an expansion of space. It is ever receiving and never full. It is ever giving out and never becomes empty. The more it gives out, the larger and stronger it becomes. Its modes of life and operation and that of matter are entirely different. If it is of matter, it is of an entirely different species, and the transmutation of the species proved.

But although mind does not show itself to man's sight, but through symbols, or by means of a flesh woven garment, it can act, and also make itself to be felt in a great variety of ways. It can perceive, remember, abstract, generalise, conceive, judge, reason, feel, love, desire, hope, and will; and is conscious of all this, as well as self-conscious. Also conscious that it wears about itself a wrappage of flesh and blood, as a medium through which to work and screen its purity and sacredness from the stupid gaze of the sensualist and the profane. These are the strings of the physical, psychical, and moral human instrument upon which the schoolmaster is to operate; and shame upon him if he cannot put them into tune, and play on it successfully and harmoniously, and teach it to be self-operative!

Of the inestimable importance of education to the human mind in some form or other, in addition to its anti-criminal tendencies, no one can have two opinions.

For, considering the advanced stage in the progress of intellectual culture, and the modes of thinking and acting, the present age has attained to, man, ere he can even to a small extent be qualified to enter on any of the world's multifarious occupations; before he can form any intelligent, accurate and true estimate of what he sees, handles, tastes, smells, and hears; before he can see in anything like true light men and things, and their modes of action, he has to be subjected—and when this has been neglected, subject himself—to a long and careful process of discipline and enlargement—all his spiritual, moral, and intellectual faculties have to be aroused from their natural sleep, interested, drawn out, trained and developed, in order to give him the capacity to see himself, and view and apprehend things through the light, which a right education kindles; to see things as they really *are*, and be able in some measure to enter into and estimate aright the world's theatre of vitality and action, which everywhere surrounds him, and presses him on all sides, of which

he is a unit either in discord or sympathy. Nor is this all he has to do, or to have done for him, if he expects to be anything like an adept in any department of art or profession, or in any occupation where nervous and muscular power and activity have to be applied; if he is to be of any service to himself and society, by putting his shoulder to the wheel of progress, his hands—and in some cases his feet—have to be carefully trained, no less than his head. The hands should be so trained as to be always, when we will it, perfectly under the control of the mind, so that we can, as with electric rapidity and precision, go through all the manipulative evolutions, and take all the positions the mind may dictate.

Should the eye and mind of any one ever cast a glance across these pages, a thought not at all unnatural may occur as to what sort of school or course of education had the person, who thinks and writes in such a curious, eccentric, even impertinent manner, attended, and what educative standards he may have passed, the passing of which *only* qualifies to speak on the subject. If to know this can give any pleasure or satisfaction—or even the gratification which curiosity craves—we, with no small amount of diffidence and hesitation, shall endeavour to narrate a few facts and circumstances regarding our schools and teachers.

It will have been so easily seen from what has already been said—or perhaps more so from the manner in which it has been said—that we need hardly mention it, that we can make no pretensions whatever to letter or symbol learning—literature—that we have not received even the meagrest scholastic education, which teaches letter, form, rule, and system, and the knack of tying associatedly one thing to the tail of the other, and then to look through these spectacles. The first as well as the last, the highest as well as the lowest, educative institution we ever had the honour to be at, was a Scotch parish school, and our time even here was short compared with what is usually spent at school.

This school, however, was infinitely superior to our board schools, for here the schoolmaster had passed the standards which qualify not only to teach but to preach, and occasionally taught from the pulpit as well as the desk.

Not being stuffed with all sorts of scholastic lore, I was saved from mental indigestion, and hence did not require to vomit before I could get health. I was taught, or at least got a faint idea of the use of a few symbols, with their individual and associated import, and some rules to be observed in bringing them together; but of what lay at their back was not even hinted. Little indeed was put into me, because I may have had

little capacity for receiving. Before leaving school, however, I came to understand that I had an intellectual machine, and that fuel and tools lay everywhere around me, and acquired a few hints how these might be used, and the machine made to go in the onward, no less than the circular movement. Although I thus lost greatly in one way, I gained something in the other; if little was put into me, my life was not endangered by choking, nor perplexed and tormented by all those base and foul night-dreams, apparitions, and oppressive night-mares, which an overloaded digestive and assimilative apparatus creates to confuse and torment you.

But although I cannot boast of an *Alma Mater*, nor the status and fame of schools and teachers, I do presume to have had the honour, and still have it, of sitting as a docile child at the feet of an abler Teacher than ever graced a professorial chair, or emanated from an educational seminary—He of whom it was said, when He walked on this earth which we call ours, clothed in a flesh and blood vesture, was a Teacher sent from God, whose teaching taught "saving and to profit." And the very first lesson I received from this Teacher was, that I was in need of something, and that it could not be got without being sought. That this something lay at the root and formed the basis of all true, right, progressive, and permanent education, and if received would go on stimulating, enlarging, and developing all the mental powers—indeed, if absorbed by the mind, would be the very light by which all the faculties would come to see things as they are—does the education of schools show things as they *are?* That it would create a capacity to attract all that was true, right, pure, and beautiful, and repel all that was false, wrong, impure, and base, and by this process of selection and repulsion build up a character—a person—that would shine on in spiritual, moral, and intellectual life and activity, until the meridian would be reached, and God and nature unveiled and absorbed. It will be seen that this fundamental educative principle is an exception to every other, for no teacher can by any possible means impart it to any pupil, until the pupil be consciously brought to see his need of it, and determined to have it at any cost; then he may have it without any human teacher's intervention. You can never hammer, stuff, nor cram this into him until the organ be opened to receive it; but you may use means, if you know how, to awaken this organ. Many things come to us through the senses without being sought. We cannot but see and feel them. But that which gives light, vitality, vigour, zeal, and due balance to all the faculties of the mind; that which gives the key-note to the whole, and attunes them into a disciplined and harmonious unity of the highest and most potent

moral-intellectual force, cannot be attained without being sought by all the seeking powers. Indeed, before it can be possessed, the seeker has often not only to seek it to the extent that he is ready to give up every other thing in order to find it, but must be actually brought to see the essential and imperative need of having it.

"Seek," says the God-man Teacher, "and ye shall find." Have a definite, a specific aim. Seek that which is above you, that which is higher, the possession of which shall not only include all that is lower, but give interpretation and meaning to it. Seek it first in order of time and first in order of importance. But seek what, and find what? "Seek ye first the kingdom of God and His righteousness," and all other subordinate things which are really good will not only be added, but shall follow as a natural consequence. Did ever teacher utter seemingly so simple, yet profound, so true and essential wisdom as this? Does not its few thoughts constitute and set forth a principle which, if understood and absorbed by man, would furnish him with a key which shall unlock the very mind of God, and many otherwise inexplicable problems in the universe of matter and mind?

Now, since this kingdom of God lesson-book is first prescribed by God Himself, and, as we have already endeavoured to show, of so vast importance, let us try to name some of its letters, and arrange them into words, suppose we should not be able to penetrate through symbol and reach thought, which is the vital force of all symbol and visibility. The term Kingdom is, perhaps, so well understood by most as to be self-interpretive; but as used by the Teacher in question, it will be seen to be somewhat different from its usual historic meaning. Not to go into particulars, it may suffice for the present to accept *King* as meaning ruler or father—as it literally means—and *dom* as that or those the King rules over.

It is at once obvious, that if a king is to govern a people wisely and well, it will not be so much by the ruling *over* them, as the reigning *in* them; for does not all king-history show that if he cannot reign in the minds of his subjects, he will not rule long over their bodies?

This was the kingly method adopted by the Teacher who came from God to tell the world and its schools and teachers that their methods and standards of teaching were wrong; and when He said to His pupils: "Seek ye the kingdom of God," He evidently meant them to seek God to rule and reign supremely in their affections and wills. That this mind, will, and affection kingdom was the province in and over which He would have man to seek God to reign is manifest; for He teaches them on another occasion that the "kingdom of God is within you." Rather

remarkable as it may to some seem, this kingdom is not got so much by conquest as by surrender; not so much by possessing as by becoming; nor does it consist so much of what we *have* as of what we *are;* for is it not this same kingdom that is "not meat and drink, but righteousness, and peace and joy in the Holy Ghost?"

In our child-like endeavour to spell out the letters of this kingdom lesson-book, and conceive of the thoughts they symbolise, we meet with a most radical and decisive, and from a rationalist's point of view, a most startling and puzzling, test of educative proficiency required of all those who would enter within the precincts of this kingdom; for this same Teacher avers in awful authority to one who was not a mere pupil, but already a master teacher and a ruler—a teacher of the world's customs and traditions—that "except a man be born again, he cannot see the kingdom of God." This is really an extraordinary announcement; what are we to understand by it? Is it not evident beyond a doubt to all observant thinkers, that neither body nor mind can be born again unless a man should, as the rationalistic, logical, Israelitish master asked, enter the second time into his mother's womb, and be born afresh? If man is physically and mentally incapable of a second birth, what element in him may it be that is capable, seeing he must undergo this change before he can enter on or into the kingdom of intuitive right-doing and spiritual discernment and enjoyment, and realise his true self? Can the schoolmaster experimentally teach the metamorphic process of change, or tell where the defect in the human organism lies, which shows that a new birth is needed before one can be duly taught?

That there is a defect born with every man is plain, be it physical, psychological, anthropological, or pneumatical. Wherein, then, may it lie, and how may it be new created? As scripture is its own best interpreter, let us follow a little further the conversation which took place between the God-man Teacher and the man sect-and-custom teacher.

Born again, born from above? "How can a man be born when he is old?' asks the rationalistic logical intellect. "Can he be born a second time as he was at the first?" In explanation of the *how* and the species of birth, the spiritual-moral-intellect answers: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." "You are a Jew, and know the symbolical meaning of water. Except a man have the internal birth which is symbolised by baptism and realised by the Spirit, he has no part in the kingdom of God. Spirit only acts on spirit. Like produces like." "That which is born of the flesh *is* flesh, and that which is born of the Spirit *is* spirit."

"Marvel not at this, because it is not an object of sense and patent to reason." "All the most vital and potent, and, to man, wonder-working forces in the kingdom of God, and also God's visible kingdom—that is the garment by which God has visibly clothed Himself—called by man Nature, are not seen, and many of them not heard, nor yet can be touched; but are not some of them, although invisible and silent, felt by man, and does he not see the results of others?" "I mean a birth engendered and produced by the Divine Spirit's affinitive contact with the human spirit." "You cannot see spirit (pneuma), no more than you can see breath or wind, but you can feel its presence and see its results." "Hark! the night wind is sighing around you; the leaves of the trees and the tendrils of the vine are tremulous before its breath, yet the effects of the wind are all you see: the wind itself is invisible, so is spirit, but their work is evident." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit."

But notwithstanding the lucid and cogent teaching, and the suitable analogies, the mere rationalistic logical intellect, guided only by unenlightened reason, still asks: "How can these things be?" In this explanatory conversation which took place between the greatest Teacher the world ever saw or heard of, and the rationalistic but anxious, inquiring Nicodemus regarding the *how*, light is let in on the nature of man, so as to point pretty conclusively to the organ wherein the defect lies, and to show how it can be eradicated.

That organ is the *pneuma* or spirit: the faculty more than any other which is most essentially God, and God-ward in affinity, and only capable of cognisance of God; is, indeed, the very breath of God which entered man's nostrils, by virtue of which he became a "living soul" with a spiritual factor. It is otherwise called the "Candle of the Lord," and the "light which lighteneth every man that cometh into the world." It is this organ which may be called pneuma, breath-spirit, candle of the Lord, or the light in every man, which attracts and absorbs all spiritual phenomena, and from which all God-ward thoughts proceed.

Since it is the most essentially God-element in man, does it not startle us to be told that it is the most defective; that it has been, in the case of many, almost put out of sight and power by the influences of the *psyche* and *sarx* (soul and flesh) life?

But however deeply it may be trodden under foot in the mire and chaos of blind selfishness and mere animalism, it is not possible wholly to extirpate it from the individual nor the race; for it is a fact that man, wherever found, is a religious animal:

he will worship something, be it what it may. Hence from this we conclude that a religious function forms an integral part of human nature, and that a function requires an organ through which to be exercised. That organ is the pneuma, and it alone accounts for man's spiritual aspirations, those thirstings and pantings after a purer, nobler, and better state of being, not yet realised but anticipated.

But how comes it that the element in man which is most essentially God of all his nature, is the most defective in the performance of its proper functions? and why, may it be asked, if it is an intuitive faculty breathed into every man, the light in man, does it not develop and progress—burn—alongside of his mental and physical faculties, and assert its rights and maintain its power, so as to duly equipoise the man, and show him his proper place and duty in the world, and empower him to perform it? Without in any way presuming to give an answer to the satisfaction of the faculties, which go to make up that species of *understanding* in man, which judges by *sense*, experience, and that only, we shall endeavour to offer a few stray thoughts on the subject, the result of our own thinking and experience.

We venture to think, that could we but place ourselves at the right point of view, difficulties, otherwise insurmountable, would vanish. "Original Sin," or the "want of original righteousness," many say, explain all, and only as that is solved will we understand *the why* man is disposed to evil rather than good. But what is meant by original sin we cannot conjecture, nor how such an epithet should be used at all, unless it could guide us to the part of man's nature in which the sin lodges, that we might know how to dislodge it. Do not many theologians and divines make by far too great a demon of this their favourite doctrine "Original Sin," and by the maintaining that it exists, positively, in the sensitive or natural part of man's nature, lay the blame on the Maker of man, whereas it would be more correct and in harmony with an intelligent conception of God and man, to regard the *vitium originis* privitive, and the privation to be found where we have already said, in the dormant or unawakened spirit, which is closely allied to the conscience of man? That vital but latent force, hidden like all other potent forces; an attribute of Divine Personality, which is indestructible, but too weak to act in its unawakened condition so as to enfranchise and empower the will to *will* the right.

The defect in man's nature is not in the entire absence of spirit, but in its being rudimentary and undeveloped, no more than winter is the absence of sun, but of his full vitalising force. In mid-winter the vegetable products, which are ere long to clothe the earth with verdure and beauty, lie hidden, asleep, and appar-

ently dead in the inorganic world. But as the sun makes his vitalising influences to be felt, each species of vegetation, according to the amount of force it needs to awaken it, springs forth in bud, blossom, and fruit, to meet its life-giver, and thus responds to the call.

There are, however, rocks and sandy deserts on the earth, which all the force of even an equatorial sun cannot fructify—will never yield to his influence, and therefore must ever remain in winter barrenness.

So it is with the spirit in man. In the unregenerate man the pneuma sleeps like the rose in the rosebud, or like the whole vegetable kingdom in the inorganic world during winter, and can only be awakened and quickened into vitality and activity by the affinitive influence of the Divine Pneuma. The Divine Spirit, like the solar forces, is universal and constant in the shedding of His influences into the spirits of men. But in human nature, as in material nature, there are adamantine sarx and psyche rocks through which he, even with weapons "sharper than any two-edged sword," cannot penetrate, and bleak and sandy tracks that will yield no green thing, unless here and there a stray bramble or bush of heath.

Why this spiritual tuition is realised in so few, and how, when it is in a measure imparted by the best of human teachers, and so far realised, it is so long, compared with the other teachable and trainable faculties, in making itself to be felt as a vitalising, sight-giving, and moral unerring guiding force—for is not this its true function in the human economy ?—appears to us to be on account of the animal, and semi-rational side of man, having such a long start of the spiritual—a start of time and strength, as to keep the God-perceptive under, asleep, and in serfdom.

"That was not first which was spiritual (pneumatical), but that which was natural (psychical), and afterwards that which was spiritual." Man begins in the flesh, and for long—many for ever—is only cognisable of flesh-sense, objects and their phenomena. That the majority of our teachers—school, pulpit, and press—are only cognisable of this side of human nature, and its modes of thinking, acting, and experiences, is only too manifest; and therefore are defective in their knowledge and analysis of the component parts of man and his faculties which are capable of tuition, of the faculty at least (pneuma) which is the life and light, the basis and stamina of all the faculties of the mind; and hence err lamentably in their process of education. It is not their mode of teaching to make the tree good, in order to secure good fruit, but to cut and carve at the bark, and train the branches, and all the while leave the poison in the roots and trunk undisturbed.

Thus and by such the mass of us have been and are yet

educated; and instead of the pupil being assisted to discover and know his true self, the weak and very likely unawakened fundamental part of his being, and how to arouse and quicken it from passivity to activity, to discover and know truth; the condition of things surrounding him, his relation to them, and his sphere and duty amongst them, he is simply harnessed—not a few, indeed, are actually haltered by the neck, by the mustified and mummified school, pulpit, press, law and government paraphernalian tags and trappings of custom, prejudice, preconceived notions, and other similar bindings, well-bedded in school logic mortar, that has served for ages. Thus equipped, he is sent forth to do battle in the world, against whom—the devil and his emmissaries?—no; but against his fellow. Whilst groaning under this custom and prejudice, educative lumber and man-devil imposed yoke, in constant danger of being trodden down and throttled by every man he meets, some of the more observing and reflective who have ventured to look at things through their own eyes stop, pause, and wonder, and ask themselves what these things really mean.

In their musings and endeavours to probe through all the cut and carved school taught logic, crammed into and piled on them, so as to reach their native—perhaps, in a measure, yet unsophisticated—heart of hearts, we hear some exclaiming in bewilderment and sometimes in wild despair: Is the man-arrangements of this world of my Father's providing? Is this world and its arrangements the school my Father sent me to, that I might become by its teaching and discipline fitted for angelic and elemental society, and become an heir of His spiritual kingdom? Is this seething, slimy, putrified, bituminous, infusorial, miry vortex, creeping with *homo*-reptiles, each with a sting in its tail and poison on its tongue, weltering and striving, with all its school-gotten logic, to get its head above its fellow, and make a puddle for itself and its young amongst the miry clay, heaven's appointed school for heaven's intended children?

Oh! my Father, my God, my Saviour, my Redeemer, my Sanctifier! breathe Thy Spirit into my spirit, and shechinah there, that I may see how, and be enabled, to some extent, to shake myself free of the spiritual, intellectual, and moral mechanised trammels and blinders, walled and clinched on in the devil's smithy by man, his easily gullible slave, who willingly works at his brimstone furnace and anvil, till not only his conscience is seared, but his soul and flesh, and his very hair singed with hot iron. Deliver me from this devil-man-sulphur-custom-school, and let me bound forth over even but a green sward not yet pregnant with human corruption, that I may even yet, with attention, come to see things as they are, and to know something

of the true, the right, the pure, the beautiful, the good—and above all the right in myself—all is truth, right, beauty, and goodness in Thee—and behold Thy inspiring amphitheatre of earth and sky, and from these learn to know how best to assist a brother, a sister, to undo the devil-man-imposed-iron-coat-of-mail environing their heaven-intended, but now hell-ward dragged spirit!

It may be thought, however, that the teaching (exposition and inculcation) of God's kingdom lesson-book, although a school-book and most of school literature transfused with its principles, does not fall to the schoolmaster proper, but to that species of teachers designated ministers, with the epithet *Reverend* prefixed to their names. They, it is said, are the individuals appointed—God-appointed many hold—to teach the higher truths of Christianity and unfold the mysteries of the kingdom of God, and the only qualified. Be this minister superiority and exclusive right in this department of teaching what it may, there are not a few beings who claim and deserve the name *man* that do not scruple to ask by whom or by what means they attained this exceptional right and qualification, and what experimental evidence they had given, and to whom given, before or at their appointment, that they themselves had been duly instructed in this lesson-book, and entered the kingdom of God?

Perhaps the best proof a teacher can give that he knows a subject is his ability to teach it. Consequently, the best proof a minister of the gospel can give that he himself has been taught the laws of the kingdom of God and can administer them according to the King's mind, will be his experimental knowledge of the spiritual and moral process of change undergone on the entering of it, and his acquaintance with the language and society of the kingdom.

It can only be those, of course, who have entered the kingdom through spiritual regeneration, and been incorporated as a brother of, and inspired and illuminated by, Christ the King, that are capable of judging whether a minister, or other person, has passed from spiritual death to spiritual life; and is now living, thinking, and acting in sympathy and harmony with the government of the kingdom of God. Whether our Universities and Divinity Halls impart this teaching, and whether they and minister-licensing bodies demand experimental proof of all those they teach and license to teach—or preach, as it is popularly but erroneously thought—that the principles of the text-book of the kingdom of God had been understood and become the actuating power, and give a degree to that effect, we leave with themselves and the King Himself to say.

If there is a man we respect and honour more than another,

it is a zealous and faithful minister of the government of God's kingdom.

For he, more than any, is a messenger dispatched from the King's Court with the most precious truths concerning man's wellbeing here and hereafter: God's very mouth-piece, through which He speaks to man by His Word and Spirit; and the messenger being so heaven-inspired and moved by the King Himself, and in harmony with His government, cannot be other than the most God-like of men, and the most adequate to give interpretation and meaning to the laws and government of this spiritual kingdom, which consists in intuitive right thinking and doing, conscious peace, an holy joy—satisfaction—blessedness.

"Are all such teachers? Would to heaven all were!"

On the other hand, there is no creature amongst featherless nor feathered bipeds, quadrupeds, the dwellers in the briny deep, nor creeping things with or without feathers or legs, we so loath and detest, and hold in such utter contempt, as those sham—cloth, metal custom, and prejudice—ministers, those starched phylacterised church flunkeys; those mummified, superstition, prejudice, and custom mongers, upholders, and maintainers, who eat the loaves and fishes; who enter the church for no other or higher object than merely to get a living; or if they are actuated by any other motive, it is a church-cloth order ambition; an ecclesiastical clothes-screen ambition, on which the church paraphernalia are to be aired and exhibited weekly or perhaps daily. Thus moved, and thus clothed, they do their mechanised custom and rule duty on Sundays; and prepare a superstition, prejudice, and custom rope for the neck, and a pair of blinders for the eyes of every man and woman who will not say *no*. I shall be bridled and ridden by no pope, pontiff, priest, nor minister; nor goaded on the back or head by any ecclesiastical broomstick.

Although many of these church performers are very awkward for some time after entering on the church service, it is surprising how soon and well some of them learn their duties. In fact, it would appear that it becomes instinctive; for they can go through all the service with such ease, and apparently without being any more interested in it, or conscious of it, than the sculptured head of a fountain is of the water which gushes through its chiselled mouth.

Are not some of these church dry nurses, in appearance and performance, more like stage pantaloons, and ladies' fawning lap-dogs, than God's messengers of grace to man?

Can it be denied, on just grounds, that even the most of our ministers of all creeds, colours, and ologies, have been taught to

look on man chiefly as a wool and metal animal; and to preach to and estimate his manhood according as he is made up of these; and hence more conversant with the manufactory of woollen stuffs, and the estimating of their metallic equivalent and metal making transactions, than the process of spirit and soul curing, and human and divine spirit relation and affinity? Is he not more of a woollen stuff, cotton fabric, and metallic exchange merchant, than a man spirit and soul agent, trafficking between the seen and the unseen spheres of being; and why, when he holds a commission for the spiritual world, is he not more conversant with and zealous for his commission? Ah! his commission! who commissioned him? Why, when his office and functions are of the spiritual and moral, does he so tarnish himself and office with the earth earthly? Is he whom most men regard as the most spiritual-sighted and God-like of men, only cognisable of inert matter shadows, and by such blindness degrades himself and many of those he calls his "people" by bowing to these, as the only knowable and all-potent? When he mounts the pulpit, with a prayer in his pocket—not yet entered his brains, and never can enter his spirit—for which he paid a penny in the book-shop the other day, and a discourse the product of brains not his, one would think, having his thoughts and time so relieved from the preparing of the usual church literature, he might be capable of conceiving of the men and women assembled to hear the recitations, other than so many automatic cloth bundles and purse bearers, since they look him in the face with other things than dress and coined metal, even that of open eyes, and some even with open mouths, into which he might leap if he were at all clever, and dissect the intestines, for even there he would find something not cloth, nor coined silver and gold.

But if this species of the clerical hierophant be so blind as to be incapable of conceiving of anything purely spiritual—of regarding men and women not as so many cloth-wearing and purse-filling machines, but breathes of God rendered conceivable, visible, and tangible through soul and flesh—he might surely be competent, after some reflection, to think of man as an organised being, clothed with a flesh garment, divested of woollen cloth and purse apparel. Let him but make an attempt to reach up to this idea, and he will get a fold nearer the root from which he grew. When once commenced to think of man as a being clothed with a blood, flesh, fibre, and bone garment, which is infinitely finer in structure and texture, and far more costly than wool or even silks or satin, who can tell but he might ultimately penetrate through both body and soul clothing, and arrive at the vital element which gives life and motion to flesh and clothes, and holds them together in form and unity, and then direct his

attention to that part of man, and regard it as his true and only province, and for ever abandon the cloth and purse spectacles he had hitherto estimated man through and by? Let ministers think of this, and we are persuaded not a few of them will cease to preach to cloth and purse man, and begin to direct their attention to spirit and soul man, and, by so doing, raise him to spiritual life and fit him for spiritual society.

Now, this minus cloth idea is not difficult to get at, for you have only to think of the men and women who meet Sabbath after Sabbath to hear what you have got to say to them, just as so many bodies stripped of their clothes; just as so many naked men and women; and this of necessity rids them of purse too, for man is by nature not like the kangaroo, but a pouchless animal. And when thus untailorised and unmetalised, what difference do you see between them? Do they not all give unmistakable evidence of having been moulded and set up on legs by the same Artificer, and equally adorned and cared for? Why should you then, you blind worldling! assuming to be the mouth-piece and representative of this same Artificer, make a distinction and a difference, and show respect to the lumber, the mere trashy matter men drag about on them, and even when they die, remind those still living that the departed were useful "in his own sphere?"—the sphere of money and cloth, of course. Thou sand-blind and stone-souled clerical tailor and brass-founder, knowest thou of what or where man's sphere is? His sphere of flesh clothes and woollen clothes and money are narrow as thou art narrow and materialistic. He may, and often does stand and die on the same soil, and under the same roof, as he was born. He can, in some parts of the earth, keep in repair his soul's garment for a shilling or eighteenpence a day; and his body thatch of woollen and other stuffs may be renewed for some £3 to £5 a-year—you can spend £50 on it if you are fool enough—but his sphere of *thought*, dare thou measure it by the tailor's tape, or the mint standard? Is not this thought-sphere man's true and only abiding sphere, and as wide and varied as the universe, and is it not thy special duty to make thyself acquainted with it, in each man and woman under thy tuition, and leave to the tailor, the dressmaker, and the money exchanger to measure his other spheres, and the judging of him accordingly?

But the sad truth is, that the financial and commercial, speculative, contagious spirit of the age has not escaped the clergy; hence they have joined in the race for money riches; and thus, instead of checking the greedy, selfish, and too often fraudulent money-making spirit, have given impetus to it by countenance and practice. And however much preaching from pulpits may be

heard to the contrary, it cannot but appear, on a little observation and reflection on minister practice, that the great mass of them of all "denominations," like the law we have already noticed, have a much stronger affinity with men's money than the spiritual and moral reformation of men's souls; and hence serve the church more for her loaves and fishes than the love of truth and right, and sympathy with Him and His work who gave the command to "Go into all the world, and preach the gospel to every creature."

In proof of this, let a "call" be given to another charge, and more money offered than the present yields, and it will be a thousand to one if it is not accepted. And the invariable reason given for so doing is because the "call is from the Lord." On the other hand, let a call be given and no more money offered, and it will now be a thousand to one if it is accepted. And why, because no doubt it is not from the Lord; and not being from Him, who else can it be from but the devil? Thus it would appear that the clerical mind has so come to associate money with God, as to think that where the one is the other is, and where the one is not, the other is not, and where the greatest amount of the one is, the greatest amount of the other is. This must have been the Aaronical conception, or something analagous to it, in acceding to the making of the "golden calf," thinking it, in substance and affinity, nearest to God. If the office and functions of the Aaronical priesthood have not been handed down to our age, and adopted in their entirety by the clergy, the molten calf has; and if not actually put in the place of God, as was done by the Hebrews, is placed next to Him, and receives no small share of clerical adoration and worship.

CHAPTER XI.

THE THEATRE, ITS ASSUMED EDUCATIVE POWERS—IN WHAT SENSE IS IT A DIVINE INSTITUTION? THE ORGAN IN MAN WHICH INCITES HIM TO INSTITUTE THE THEATRE; AND HAS AFFINITY WITH DRAMA, TRAGEDY, COMEDY, ETC. THE CONDITIONS WHICH PUT MEN IN TUNE WITH THE THEATRE. WHAT CAN THE THEATRE OFFER AS A SPECIFIC FOR THE REFORMATION OF THE PEOPLE? THE SIDE OF HUMAN NATURE REPRESENTED BY THEATRICALS, AND THEIR CAPACITY TO PORTRAY THE MAN PROPER. PEOPLE GO TO THE THEATRE FOR AMUSEMENT, NOT EDUCATION. THE EFFECTS OF THEATRICAL TEACHING ON THE MINDS OF MEN. WHAT IS TO BE DONE WITH THE MEMBERS OF SOCIETY WHO, AFTER HAVING BEEN SUBMITTED TO ALL THE EDUCATIVE POWERS, STILL REMAIN LAW-BREAKERS? THE ONE RADICAL ERROR IN MAN'S NATURE WHICH PROPAGATES ALL THE ILLS HE BRINGS ON HIMSELF, AND HOW CAN IT BE ERADICATED? THE ONLY WAY AND CONDITION TO GET ABIDING HAPPINESS.

TO attempt to refer to all the educative institutions, with the principles, theories, methods, and practices of education set up by society, and the educative forces, with their phenomena operating in, and set forth by nature, would be beyond our present purpose, no less than beyond our ken.

We shall, however, take leave to offer a few promiscuous thoughts on one institution of great popularity—some do not hesitate to affirm of great notoriety—with many, for which great educative powers are claimed by some of those who are the people's authorised and professed teachers in the all-important sciences of Greek, theology, and divinity—that institution is the Theatre. The poet Cowper deprecated the tendency in his day, of bringing down the pulpit to the level of the stage; but we are now told that the theatre is a "Divine institution," and being so is of course on an equal platform with the pulpit. This grand theatrico-pulpit equipoises, like all other great discoveries, when first announced, startled no doubt many an old wife's conscience, and perhaps sent some to search their Bibles. But on being assured that this revelation was made on the erudite—perhaps recondite—authority, not only of a Greek professor in the university of Modern Athens, but of that of a "Christian and a gentleman," all uneasiness might well have been for ever set at rest, and the neology unhesitatingly accepted as genuine gospel truth. Ministers too, it would seem, if they mean to remain gods amongst the people, must "accommodate themselves and the church services to the stage requirements of the

age," by the providing of theatrical and recreative entertainments, and the setting up of schools for the due accommodation and the carrying out of the dramatic and pantomimic education of the people. And should any vestige of consecration still linger in any old parishioner, a separate building from that in which the *Ekklesia* meet would in the outset have to be provided, but ultimately one house would come to answer both purposes, by having the pulpit at one end, and the stage at the other; both constructed on a mathematical, no less than a moral level. The definition of the theatre as a divine institution, on its first announcement, alarmed no doubt many people; and it is not at all improbable that even yet there are not a few who are not altogether prepared to accept it as orthodox.

But no one need be at all startled at the announcement of this great discovery, for surely every ordinary infant whose stomach is not overstuffed with dumpling, and whose skull is not an entire vacuum, can see in what sense the epithet *divine* may, with a certain propriety, be applied to every institution.

Does not the foreordained and predetermined theological philosophy already referred to, make—or at least attempt to make—God the author, institutor, sustainer, and motive power of every institution, event, and thing? Hence it will be seen that, in this sense, the stage is no less divine than the pulpit; disease, suffering, and degradation, no less than health and moral purity; sin no less than salvation; evil no less than good; the harlot no less than the virtuous; and hell no less than heaven.

This, let us hope, was the conception revolving in the mind of the letter-learned professor, when he proved and declared the divinity and great educative powers of the theatre. For it would seem, judging from what is from time to time evolved from his Hellenic and Celtic prolific brain, that he belongs, to a considerable extent, to the antiquated and unalterably fixed principles in the sciences of letters, language, theology, and philosophy, and at times in politics. That the theatre has educative powers—the power of drawing out, exercising, and perhaps strengthening some of the faculties of the mind, and the body too, few we suppose will deny. But as to whether it be a good or a bad school in which to train and fit man for the due exercise and development of his faculties, and the performance of his duties, first to his own highest and best interests, and then to that of society's—fit him for being and doing his best—many will gravely question.

To the observant and thinking, every daily, hourly, and momentary object, occurrence, and sensation presented to and impressed on the senses, has its educative forces and leaves its impressions on the mind; and a liberal and progressive education

—for no sane man can see the good of conservatism in education—will aim at the making of man conversant with all known institutions, objects, agents, forces, and feelings likely to be come in contact with in his—let it be *march*, not walk, nor *sleep*, through the condition and experience we call life. That education has something very materially to do, not only with a man's usefulness and success, and the rendering of him an agreeable, cultured, and social being in his passage through life; but with the principles of life itself—with the degree of its vitality and intensity. We cannot conceive what life *is* in its radical essence; but this much observation teaches, that where there is life there is action, and where there is death there is no action. From this we infer that the greater the action and activity, the higher and more intense the life.

The truth of this is apparent; for what observant and reflecting mind can fail to see that the man who is most alive is the man who *feels, thinks,* and *acts* the most? Action is said to be the end of man. We have no objection to this, provided the action be skilled. There is nothing more manifest, however, than that all action is not progress. If it were, the boy on the hobby-horse would be just as likely to win the "Derby" as the swiftest steed. But, alas, life in some—perhaps in most—is little more than a mere somnambulant snail gallop; and but for the slime they make their way by, and leave behind them as a memorial of their existence and motion, one might attribute perfect quiescence. The potent and uniform beneficent forces in society and nature leave no impressions on them, are not only not seen but inconceivable. An earthquake, a thunderbolt, a volcanic eruption, or a theatrical transformation scene may, for a time, startle an eye, or a horn to shoot out; but no sooner will the vibration cease than torpor and sleep supervene. If the theatre has power within it to kindle the life and quicken the action of such, we would say to them, in heaven's name, go to the theatre nightly, and get awakened and vitalised, for what living man can have sympathy or intercourse with a dormant stupid, or the unconscious motion of a spinning top?

Better be over the head and ears, even in mischief doing, where thought and action are called forth, than a moral and intellectual sluggard, which is fit material only for the devil.

Curious as it is, yet it is true, that amongst all the animals our earth teems with, man is the only one that, strictly speaking, can be said to laugh. From this we infer that the function of laughter presupposes an organ of laughter, as well as the need of an appropriate object upon which to exercise it. Now, amongst the innumerable educative institutions and forces, with their scientific and social culture, we know of no individual nor insti-

tution that purposely elicits laughter, and, in a sense, teaches its science, and the polite, although artificial, manner of performing it, unless the theatre. That the theatre has some power within it to draw out and develop the laughing faculty in man must, we think, be owned; for even the thinking man—if any such go to the theatre—who may see nothing to laugh at in the sayings, evolutions, jests, and puns, will often be provoked to laugh at the infantile shammings, absurdities, and tomfooleries, and the using of the animal said to be man and woman as paraphernalian screens, varnish, and paint automata. Here, however, may be the true function and only useful object of the theatre; and who does not know how essential laughter is to health?

When our stomach gets out of order and refuses to perform its due functions, we are recommended to take children's food; and when we become hypochondriac we are recommended to take children's play. And who does not see the affinity between a disordered stomach and no laughter, and an orderly one and superabundance of it; hypochondria and no play, and plenty of play and good stomach health?

Morally healthy and thoughtful people, unacquainted with city artificial morality and city life (cities are called by some centres of civilisation, and by others, equally as true, centres of physical and moral degradation, corruption, and starvation), have often asked us what use there is for the existence of such an institution as the theatre at all; and *wonder* why people are so silly and morally depraved as to waste their time at it. This set us to inquire what might be the organ or faculty in man which incites him to institute and patronise the theatre, and has affinity and sympathy with drama, tragedy, comedy, satire, farce, and other theatrical buffoonery, pantaloonery, and the exhibition of old clothes. In our endeavour to find this, the first thought that crosses our mind is the *wonder* why we are here at all to think about anything, to go either to church or theatre; and if any one will undertake to drain this bog, not of mire, moss, nor morass, but of wonder, we shall assume the ability to explain why people go to the theatre and enjoy themselves vastly by so doing.

Having, however, so far satisfied ourselves of the fact that there does exist somewhere in man's composite organisation a theatrical organ, we shall for the present lay wonder aside and do our best to discover and make it manifest. An almost insurmountable difficulty, however, meets us in the face at the outstart, for we do not know very well whether to view man surgically, physiologically, or psychologically, as it may remain a disputable question whether this faculty lie in his flesh, or soul, or both. We shall make an incision in the flesh, and by the dis-

secting and analysing of it may be found the looked-for organ. But in doing so let us try as far as we can to be really honest with ourselves, laying aside prejudice and preconceived notions, and with our own hands and eyes probe all man-action and man-effort to the bottom. Now, after having done this, what do we find there but an empty stomach? Here, then, lies the true motive power and motive grinder of the individual and society.

And what power is equal to it, for what will the power of hunger not impel a man to do?

But although we can learn from this that the theatrical instinct in man lies in, or is somewhere connected with his stomach, or its condition, a moment's reflection will show that the theatrical sympathy generated by this membrane is an exception to the general impulses of the stomach, and will be found to be conditional, and to depend on stomach health and supply.

An empty or hungry stomach moves a man to work in order that he may eat—and certainly this is its great motive power—but it does not impel him theatre-wise; for no one will think of going to the theatre who has had no dinner, or whose stomach refuses it, or who may have had but a scanty one, and does not know where the next meal is to come from. A man so situated will be calculative, inventive, imaginative, desponding, or despairing, but will have no sympathy with, nor place in his stomach or mind for the theatre. But fill his healthy digestive machine to satiety, and his larder and meal bag with future digestive materials, and give him leisure, and he will at once begin to think on the theatre, or some similar or other source through or by which to work off the stomach explosive or expulsive product, and pass the time.

Thus it will be seen that when man has a store of meat laid up, a good machine with which to digest it, he eats perhaps overmuch, and having little work to do requires to be exposed to some magnetic or affinitive force outside himself, in order that what is generated may be drawn out by an artificial process, otherwise he might explode—rive like an ox fed on over rich clover.

Now we think it will occur to the most of people with a thinking principle, in addition to an eating principle, that the theatrical organ of man lies in the stomach, more so than any other faculty, and its function to be the overplus of meat and leisure. And from this we conclude that the theatre is the product of the overplus of man's meat, drink, and leisure.

Towards this pole the most of merely rationalised animals will gravitate; and that it is possible for them to be worse employed than at the theatre is quite manifest, for they can have not only mind intoxicated, morality blunted and lowered, and

the dictates of the moral sense corrupted and evaded, but both mind and body intoxicated, and morality stamped out of their nature altogether.

The entertainment offered by the theatre may keep a man from a worse place; but if we go to it, and after dissecting, analysing, and decomposing actors and actresses, old clothes and new clothes, paint and varnish, scenery, and the whole paraphernalia, ask what special virtue, or moral, individual, and social rectifying power any or all of you can lay claim to, and can offer as a specific for the moral education and elevation of the people, we have to confess our inability to extort an answer.

For, reduce the whole of that which goes to make up a theatre, even at its most artistic exhibitions, to their constituent elements, and what do you find but chaff and dross? Such sights, hearings, and movements may amuse the semi-rationalised appetite, and perform the lullaby which keeps conscience asleep; but if any one should be so misled as to apply this as an educative, reforming, and moral transforming power to the intellect and moral sense of man, we are bold to say to such in the words of the poet Cowper—

> "Ah, tinkling cymbal, and high-sounding brass,
> Smitten in vain! Such music cannot charm
> Th' eclipse that intercepts truth's heavenly beam,
> And chills and darkens a wide-wand'ring soul,
> The *still small voice*, is wanted. He must speak,
> Whose word leaps forth at once to its effect;
> Who calls for things that are not, and they come."

On the tenth day of the seventh month of Israel's sacred year, at which time, it would appear, all the lesser rites and observances (atonements) of the year reached their culminating point, was celebrated the drama of the Great Day of Atonement. In this sacrificial institution, we have acts and scenery dramatically presented to our view with great potency and completeness, nearly 1500 years before the reality which they so fittingly portrayed, actually took place, which is quite the opposite of all modern drama. It seems to be the peculiar function of the dramatist, or other theatrical writers or actors, to live and act in the past, by presenting to our hearing and sight sayings and acts accompanied with scenery characteristic of the individuals and times in which they respectively lived, which to a person at all conversant with history and the persons characterised, or caricatured, often appears not only ludicrous but ridiculous.

The future, possibly, is not the dramatist's sphere as he makes no pretensions to the prophetic vision—seeing before him; the past—seeing behind him—being his congenial field of observation and exploration. The past, of course, is the field

that grows all our knowledges; and it is only by being able to read it aright, not only some years and centuries after it has grown and passed, but when it is actually growing and passing before our own eyes, that any one can be in the position to judge, predict, and portray the future; and if the theatrical writers and actors would cull and represent what is noble and worthy in the past, truly and fairly, we should have something from them that would enable us to make the most and best of the present and future—fit us for life, which surely must be the main object of all education. But, alas! instead of this, we have from them—as represented by modern theatricals—only that part of the past selected which is specially peculiar to the brutish man, and the animal side alone held up as a specimen of the whole human being; as if this side constituted the entire man, and that every other function and quality in man was unworthy of notice.

This is done, too, by individuals who, with but very rare exceptions, only know the sensual, and to some small extent the sensuous sides of human nature.

There was a time when some of the truths and principles of education and morality were imparted to the people by means of something analogous to the modern theatre. The priests, then, were the only class who possessed copies of the scriptures, and could read them; and being desirous of communicating some biblical instruction to the people, and of making it as effective as possible, emphasised their reading by a little acting and drapery.

And there can be no doubt that this mode of dramatical teaching produced a most vivid and lasting impression on the rude and untutored mind. The means and methods now of teaching and inculcating education and morality have been greatly improved, multiplied, and elevated, but we are afraid that the educative and moral element of the theatre has degenerated—has been wellnigh, if not altogether extirpated.

It is sensuous—many only sensual pleasure and amusement, rather than education and moral elevation and culture, which the most of people seem to expect from the theatre; and, perhaps, one is at perfect liberty to follow these to any extent, provided there be no other use for him, nor nothing better he as a *man* can do in the world. Happiness, which is closely allied to pleasure and amusement, is said to be generated by the due exercise of all our faculties upon their proper objects; and from this it will follow that if there be any faculty, physical, intellectual, moral, or spiritual, unduly exercised or unexercised, happiness will not be complete nor harmonious. As the theatre is an object which chiefly elicits and exercises the sensuous faculties

of man's organisation, let us see how such exercise will likely affect the general economy of his being.

To illustrate and emphasise our convictions on this, we shall quote the following from one whom we regard as an eminent observer and thinker:—

"Sensitive pleasure is a subordinate good, and how may this be best obtained? The body may be used either for the higher purpose of promoting the moral ends of life, or as a machine with the direct object of manufacturing the various forms of pleasurable sensation; and what we say is, that it will yield more of this form of good in its higher than in its lower use. Pleasure results, not from the body alone, nor from that which acts upon it alone, but from the relation of the two. It is as the music from the Æolian harp. Let the harp be well strung, and it matters little what wind may blow.

"So of the body. It is only when this is well strung by temperance, and has the general vigour and perfection of all the senses, by which it is best fitted to serve the mind, that it is most perfectly in harmony with all those natural objects which are adapted to give it pleasure. The sensitive organisation of man was made to respond to the whole of nature.

"It is all his counterpart and natural inheritance. But when he begins to make upon his system drafts of artificial excitement for the express purpose of pleasure, his relations to those sources of temperate and lasting pleasure which God has provided, are changed. Quiet and simple pleasures become insipid; passive impressions become weaker; stronger and still stronger excitement is required, and the dividends of pleasure are increased only by drawing on the capital stock. The natural birthright of the senses is then rejected—sold for a mess of pottage. Thenceforward the man knows nothing of sun-risings and sun-settings, and the glories of the night, and the march of the seasons, and the singing of birds.

"Sensation is more and more divorced from that union with intellect and sentiment by which it may be transfigured. Instead of being mingled in the feast of life as a condiment, it is concentrated into an unwholesome drug that stimulates and bewilders its victim for a time, and then palls upon the sense. Man's nature is not a hive of faculties without a queen bee. It is not a mob. It is rather a commonwealth, where each has its place, and where there can be strength, and continuance, and harmony of action only as the moral nature is made central, and as all move and cluster about that. Let the moral nature be the basis and motive power, and we have a permanent, constant, self-regulating principle that will always bring the faculties up to their full glow of healthful activity, and forbid them to go beyond. The higher faculties would so strike down, and stimulate, and appropriate the lower, that there would be, if not technical intellectualism, yet a broad balanced directive intelligence which would, as by instinct, bear society on to its right end; and in the light and under the stimulus of which individual growth, whether humble or gigantic, would be most favoured. Then would the necessity of toil be no longer a blessing to man by keeping him from mischief. Leisure would be a blessing. A community let loose into that would rise like a bird. Under the power of moral motives, leisure—the power to do what we please—would be equivalent to a college education, and the works of God would be to every man a university. Without these motives," and *with* the motives which gender and gravitate towards the theatre, "even a college education becomes, within the limits of possible graduation, a systematic evasion of study, the works of God are a blank, and this furnished world becomes a pigsty or a pandemonium."

But what is to be done with those members of society who, after having been submitted to all these educative forces, still remain criminal in disposition and practice—those upon whom religious, secular, scientific, theatrical, and prison education, and the myriad forces and voices of nature, make no salutary and lasting impression; and who, in spite of all these influences, have faithfully shown, time after time, that they will rob, steal, and plunder as opportunities occur? Really, in all serious consideration, is it wise, nay more, is it right that such should be allowed to go at large as they hitherto have been, and molest, intimidate, and endanger the lives and safety of peaceable, law-honouring, and law-abiding subjects? Have those who so act any right to expect their liberty, and is it not unwise and wrong to give them it? Would it not be better for society and the criminal too, that he be not allowed his liberty at all, after having faithfully earned the Habit and Repute character, but kept under strict prison discipline until a cure had been effected? That the length of the time of his imprisonment be indefinite, that he be only released from prison surveillance after he had shown by disposition and conduct that the criminal and immoral tendency had been to some extent eradicated, and a new principle implanted, and now in a state of mind to take his place amongst those who remain within the limits the law prescribes. Whatever is for the good of society is, or at least ought to be, considered for the good of the individual criminal; and it would be no undue severity in society in binding itself to not allow any of its members their liberty, who were either incapable of using it, or would not use it without abusing it.

And with reference to the species of beings who commit those brutal assaults we hear of from day to day—we mean the wife beaters that are now so multiplying and replenishing the earth—they should be sharply flogged. We could—and who that has any moral feeling would not do likewise?—with all our heart and soul, and with all the force in our body, had we but the opportunity, lash those cruel and brutal savages until there was not a shred of skin left on their backs, who, without the least provocation, time after time, commit unmerciful assaults on poor, weak, defenceless, and virtuous women, doing the best they can in the circumstances. Imprisonment to many of these base, drunken, brutal, and insensible sluggards is no punishment. They have no moral nor mental sensibility; they are only sensible through the flesh. When a man degrades himself so, and acts in common with, or more strictly speaking below the level of the brutes, he should be dealt with as a brute. The lowest of the animals are pervaded with a nervous system, and therefore sensible through the flesh. Hence the flesh is the province we

must in the first instance think of, through which to reach the mind of the, as yet, semi-rational animal, who knows of no other way to maintain what he in his blindness thinks his rights, than by goring, biting, and kicking his fellow.

Now, in conclusion, let us make a final attempt to probe all human thought, endeavour, and action to the bottom, with the view to find out wherein man's great error may lie—to ascertain, if possible, if there may be, after all, but *one error* to which all others might be traced; and which generates all the evils, sins, and crimes which so afflict and debase mankind; and also throws up and maintains all caste hurdles which prevent, paralyse, and pervert the free and spontaneous play of sympathies and affinities between individuals intellectually, morally, spiritually, and in some cases affectionately related, and thereby mar much individual and social happiness. And if such a radical error do exist, and if the non-existence of it would slay all man-error, how, or by what possible means could it be eradicated from the individual and society, and cast off as an alien and friend of no man.

The organism man, considered either physically or mentally, may be said to be a centre of sensibilities and activities. By his sensibilities he is brought into relation, and under the influences of the world of mankind and nature outside himself, and is affected by them in proportion as his sensibility is alive and active.

By his activities he gives forth forces and influences which generate in his will, and affects the world outside himself in proportion as his activity is vital and active. In the one case he is passive, and receives the means of maintenance and instruction from sources without; in the other he is active, exercising will, and becomes an agent, giving forth power, influence, and action.

It is much more natural to the most of men to be passive than active; to be a receiver than a giver. At the centre, or closely related to it, of his sensible or susceptible nature, lie his desires—the organs or agents of self and selfishness; and at the centre of his active nature lies his affection or love, disinterestedness, or the respect for others; and to whichever of these centres he gravitates, and is the motive power of his life, will he be selfish or disinterested. The history of the human race, and observation and reflection, show pretty conclusively that the great mass of people, all through the ages, and perhaps no age more than the present, have been to a very great extent under the control of, and moved to action by, the desires; and being so have become by far too selfish. Wealth, power, and position, instead of being sought with a view, or as a means to do good to others as well as self, have been so eagerly and in-

sensual excess, judges itself more surely, more adequately, than any court can judge it. Men do not see the judgment, because it is not an object of sense; but to deny it is not to believe in the soul.

"Every temptation to which I yield is so much lost to the soul's growth. Every sin is a misstep which has got to be rectified. By just so much as honesty is better than fraud, by just so much as kindness is better than injury, by just so much as self-command is better than indulgence, by just so much am I punished for every transgression. The gratification sought by unlawful means is never realised,—it slips through the fingers; and in all the annals of crime there was never a transgressor who would say that he bettered his condition by any wrong act he did."

The most sure way then to get wealth, position, fame, power, greatness, and the pleasures and happiness to be derived from the possession and exercise of these, is certainly not by the selfish and exclusive pursuit of either for its own sake, but when some higher object is the end aimed at. True greatness is never attributed to the man who makes greatness his object of pursuit, no more than patriotism is attributed to the man who has fame for his object. The application of this principle holds good in all that affects man's life and character—health, reputation, pleasure, and happiness. Let them not be sought solely on their own account but for a higher object, and let that object be such as will call forth exercise, and develop all the physical, mental, and moral faculties, and they will follow as a natural consequence. Do not eat simply for the pleasure it gives, but rather that what is eaten may be digested and assimilated into blood, fibre, flesh, muscle, and bone, and a vehicle thereby built up and maintained that will serve some higher purpose. Do not store your mind with knowledge merely for the pleasure it gives yourself, but that it may be elaborated into thought, intelligence, speech, and activity, and others benefited.

By this process, and with this end in view, your body, soul, and spirit, like an Æolian harp, will be brought into sympathy and harmony with God and nature, and so strung and tuned that, while it responds to the whole of nature and God, it will only respond to what is right, true, good, beautiful, pleasant, happy, and blessed in the world of mankind, and the self-seeker cast forth as a culprit, a blind leader, and a cheat.

The most of us are but poorly educated in these principles, and it is not surprising, for we seldom if ever hear them taught, or their precepts inculcated, either by the press, the school, or even the pulpit; and no wonder that the mass of us have grown

up to man and womanhood blind self-seekers, and thereby self-losers—earth-worms.

From this has arisen the great error of attempting to realise satisfying pleasure and abiding happiness by any process of thinking and acting, or any arrangements whatever, when self is the centre round which all are made to revolve—the fallacious and deceptive idea that this world with its order of things, even under the most felicitous conditions and social relations and arrangements, can be made into a paradise, when on a little consideration man is found to be so constituted and related to the condition of things and beings surrounding him, that this is impossible. A school, a course of discipline, a state of probation, can never, under any conditions, be transformed into a paradise, not even a Mohammedan one.

A hotel, however spacious, where you meet with a number of people for the first time and probably the last, and where the keeper's chief object is to get your money and give as little as possible for it, cannot be called a home; nor need we attempt to make it one, by garnishing it all over with furniture and upholstery (built into a permanent man-nest), for the occupancy of one night. If we can at all fathom the depths of man's spiritual, intellectual, and moral nature with the combined processes of operations and aspirations of these faculties, we can come to no other conclusion than this, that man has either fallen from, or is destined for, a higher state of existence than he at present occupies; and therefore he can never find nor realise his true self, and that for which he has affinity, until he has been restored, or brought up to the full anticipation of his spiritual, intellectual, and moral nature and its affinities.

How foolish and vain, then, for man to think and endeavour to attain anything like satisfying pleasure or happiness, peace or rest—except the rest of the sluggard and a whole life sleep—when passing through a course of discipline, trial, temptation, and suffering—a constant warfare. The Apostle Paul fought Ephesian beasts, and, what was much worse to fight and conquer, the Adamic and Satanic nature within him; and only attained satisfying peace and rest when he could say, "I have finished my course," and am "now ready to be offered." We can fight Bannockburns and Waterloos, and even Afghans and Zulus, and he would be a sluggard and stone-dead sleeper indeed who would think of making a home and permanent place of abode in the midst of such conflict. But man's great defect in warfare all through the ages has been that he cannot fight and conquer himself. He is a bound and driven slave to himself; he is his own worst enemy. If he would attain peace, rest, and happiness, let him fight the enemy out of himself, and then set

on others, and he will ultimately triumph. The highest state of, and indeed all happiness, real enjoyment, satisfaction, and blessedness which man is capable of, is only attainable through trial, temptation, and suffering being endured and conquered. Through this path only can there be permanent satisfaction, peace, and rest.

The second Adam, the pattern Man, was made perfect through suffering. My brother, my sister, strive to follow Him, and give up, at once and for ever, the hunting of shadows; and see to it, whilst you are in the school of probation and discipline, that when God applies His refining test, you do not all go to dross, and have it to be said of you that you have been unfaithful stewards, wasting your time and talents, and losing yourselves in the very act of trying to find yourselves!

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